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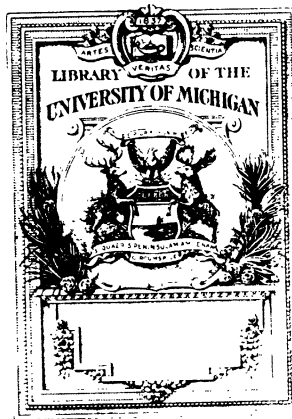
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1. The first part of the document is a list of the names of the persons who have been named in the document. The names are listed in alphabetical order.

THE BABYLONIAN EXPEDITION
OF
THE UNIVERSITY OF PENNSYLVANIA

SERIES A: CUNEIFORM TEXTS

EDITED BY
H. V. HILPRECHT

VOLUME IX

"EUREKA BRINTON COVE, JUNIOR, FUND"

PHILADELPHIA

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of the University of Pennsylvania.*

1898

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BUSINESS DOCUMENTS
OF
MURASHŪ SONS OF NIPPUR

DATED IN THE REIGN OF
ARTAXERXES I.
(464-424 B. C.)

BY
H. V. HILPRECHT, PH.D., D.D., LL.D.,
*Professor of Assyrian and Comparative Semitic Philology and Curator of the Semitic
Museum in the University of Pennsylvania*

AND
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PHILADELPHIA
1898

To the Memory
of
His Highness Prince Wilhelm
of
Schleswig-Holstein-Sonderburg-Glücksburg
General of Cavalry in the
Imperial-Royal Austrian Army
in
Reverence, Love and Devotion

PREFACE.

It has been calculated that the cuneiform texts selected for publication in Series A of *The Babylonian Expedition of the University of Pennsylvania*, edited by me, will require from twelve to fifteen volumes. This number may be increased, if the importance of the new material to be obtained through our continued excavations in Nippur should require it. The first and second parts of Vol. I have been in the hands of Assyriologists for some time; Part 3 will be issued in the near future. Vols. II, III, VI, X, XI are in the course of preparation.

The Neo-Babylonian texts published in the following seventy-two plates form Vol. IX. They belong to the general class of the so-called "contract tablets." All of them being taken from the archives of a certain family well known as a flourishing business firm during the second half of the fifth century B.C., they possess a unique value, which is augmented by the fact that they constitute the first large collection of cuneiform documents dated in the reign of Artaxerxes I. Vol. X will bring a further selection of representative texts from the same archives, dated in the reign of Darius II., the successor of Artaxerxes.

Notwithstanding there are many points of contact between our tablets and the large amount of contract literature already published, the documents here submitted contain so much new material, otherwise inaccessible, that I do not need to offer an apology for their publication. A number of new words occur in our texts for the first time; other words, forms and phrases receive a new meaning, and Persian loan words appear more frequently than in earlier inscriptions. Many of the business transactions refer to the cultivation of the ground around Nippur, frequently mentioning the different plants and seeds used for orchards and fields; others deal with the lease of canals and facilities for irrigation, or furnish us important information concerning the payment of taxes by the different classes of the population. A large portion of the land is in the hands of Persians, who fre-

quently do not care to attend in person to their large estates in the hot and malarious Babylonian country, but lease their fields and other property to the firm of "Murashū Sons" and live from their revenues in the cities with their manifold luxuries and attractions. From Babylonian documents we are thus enabled to confirm and supplement what the Greeks tell us about the large number of Persians settled in the various provinces,¹ and from direct and trustworthy sources we can control the statements of the classical writers as to the heavy taxes levied by the Persian kings upon their Babylonian subjects. We get a glance of the life and local administration in the richest province of the large empire at the time of Ezra and Nehemiah, and we become familiar with the names and titles of Persian officers—among them the *dātābārī*² known from Daniel 3: 2 f.—who were stationed all over the fertile plain between the lower Euphrates and the Tigris, to gather the taxes and to look after the interests of their government.

The numerous proper names of our documents prove of exceptional value. In order to make the rich linguistic material contained in them accessible even to those who are not familiar with the cuneiform writing of the originals, I have attached to this volume a complete "Concordance of Proper Names." For often enough it happens that the most important material is not found in the names of witnesses and scribes, usually given in similar publications, but in those of their fathers and in the many other names found in the inscriptions. With the intention of facilitating the tiresome but essential work of those who are engaged in the compilation of dictionaries of Babylonian proper names—at least three of them are in the course of preparation—I have cited every passage in which a name occurs. In gathering the scattered material I have been able to supplement a great number of mutilated names, enclosed in brackets, and to restore broken lines of the text itself. Where a name in its alphabetical order appears for the first time in the Concordance I have transliterated it syllabically or ideographically, according to the manner in which it is written in the cuneiform texts. In all the other places the syllabic writing has been abandoned, the name, if intelligible, being simply divided into the words of which it is composed. Whenever the etymology of a name appeared absolutely certain long syllables have been marked as such.

The numerous foreign names are characterized by a little asterisk placed before them. If foreign origin seemed doubtful, this asterisk has been omitted. For it seemed wiser to give rather too little than too much in a first attempt to discriminate between the Babylonian and foreign proper names of our inscriptions, especially as comparatively but little has yet been done for the analysis and understanding of ancient Semitic proper names.³ Every-

¹ Cf. also Eduard Meyer, *Die Entstehung des Judentums*, p. 25.

² For the different ways in which this title is written in the cuneiform documents of this volume, cf. the Introduction, "Proper Names," p. 28, note 1.

³ Greater energy has recently been shown in the investigation of Hebrew proper names. Among the several

one who has occupied himself with their study, is aware of the extraordinary difficulties which are constantly encountered, partly because no satisfactory collections of all the proper names occurring in the inscriptions of the different Semitic dialects have been made, partly because certain words and phrases of which the proper names are composed, are met with in several Semitic languages, partly because accidentally names of entirely different origin may sound alike in languages which have little or no relation with each other. Much remains to be done before we shall enjoy works similar to those of which the different branches of Indo-European philology can boast. And here I acknowledge with particular pleasure and gratitude the valuable assistance which I have received from Justi's *Iranisches Namenbuch*, a monument of human patience, industry and scholarship, which ought to be in the hands of every Assyriologist. If it had been published a year earlier, when I began my collection of Persian names from the classical writers, I should have been saved considerable time and labor.

Many of the tablets discovered bear impressions of seals and seal cylinders, as illustrated by Plates V–VII, IX–XI, some of them of rare beauty and clearly betraying Persian influence in design and execution (cf. especially Pls. IX–XI). Others have brief Aramaic legends, either incised in the clay (Pl. VIII, Nos. 9, 11) or inscribed upon its surface (Pl. VIII, No. 10). The black color used in the latter case as writing material has mostly faded away, so that often little but faint traces indicates the former existence of letters. As I have a larger work entitled *Vorstudien zur Altersbestimmung Babylonischer Siegel und Siegelcylinder* in the course of preparation, the first part of which, containing the seal impressions of the tablets from our archives, will appear within a year, I have refrained from giving their complete reproductions in the present volume. Oppert, who was the pioneer in the interpretation of legal documents, was also the first to work successfully upon seals and seal cylinders. To him, Menant, and a few others, we owe chiefly what we know about Babylonian and Assyrian glyptology to-day. Their work and efforts, valuable in more than one respect, deserve our full appreciation. But we still lack the means of determining the age of most Babylonian seal cylinders even approximately. In order to obtain it, we must change the method hitherto employed. First of all we must undertake the tedious and often difficult task¹ of studying the seal impressions on the dated documents of the different periods, and we must gather, classify and publish all of them

books and papers devoted to this subject, which during the last years have been added to the earlier publications of Oshausen, Noldeke, Nestle, Stade, Schrader, Friedrich Delitzsch and others, I call attention to G. B. Gray, *Studies in Hebrew Proper Names*, and those chapters in Hommel's *Altisraelitische Vorstellungen* which deal with Hebrew and Arabic proper names.

¹ From lack of space on most of the earlier documents, especially on those of the second dynasty of Ur and of the first dynasty of Babylon, the seal cylinders were rolled over the inscribed portions of the tablets. In consequence of this peculiarity, the untangling of the bewildering mass of partly effaced wedges and feeble remains of pictorial representations appears often as a hopeless task even to the most experienced eye.

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that are accessible in the public and private collections of Europe and America. Then it will be possible not only to determine the age of seals and seal cylinders more accurately, but also to trace the factors and influences which were active in the history and development of Babylonian seal engraving. The book announced above is intended as a beginning in filling a seriously felt gap in our present Assyriological literature.

The names of witnesses and other persons who left impressions of their seals, seal cylinders (both called *kunukku*), seal rings (*un-quṣṣa*, *un-qu ḥurāši* (81: L. E.), or their thumbmarks (*ga-par*, *ga-par* = DUBBIN),¹ or seal impressions and thumbmarks (*kunukku a ga-par* (50: R.), *ga-par a un-qu* (49: R.)), or different seal impressions at the same time (*kunukku a un-qu* (32^a: L. E.)), have been published for various reasons with the text of the documents. They enable us to form a correct idea of the customs and rules observed in connection with the sealing of tablets: they furnish us valuable variants for the reading of proper names and titles (cf. **Ki-na-apla** (71: 8) with **Kina(DU)-apla** (71: L. E.), **E-a-bullit-su** (80: 7) with **Ea(ḲE)-bullit-su** (80: R. E., also li. 2), ²*as-tar-bar-ri* (102: 16) with ³*as-tar-ba-ri* (102: L. E.)); occasionally they are accompanied by the names of the fathers not occurring in the transactions proper (cf. 75: 16 with R. or 80: 2, 7 with R. E.); they supplement names and phrases mutilated or entirely broken off in the text (cf. 59: 19 (end) with L. E., 86^a: 1 (beginning) with U. E. (*Ea-ittishan*), 94^a: 12 f. with R., 102: 8 with O., L. E. & R. E., 107: 9 with L. E.); and there are even cases in which persons not mentioned in the text at all left their names and seal impressions on the tablet (cf. 55: R. (*Ardi-Bit*), 82: L. E. (*Zitti-Nabū dātābāra sha Artarman*), 83: L. E. (*Bek-mādin-shumma*), 92: R. E. (*Dannā*), 102: R. (*Aplā*)), apparently corresponding to such cases in the Neo-Babylonian contract literature in which persons, for some reason present (cf. Kohler in Peiser, *Babyl. Verträge*, p. XLII, § 41, end), are introduced by *ina ushūbi sha*, "in the presence of" (cf. 48: 37). The impression of the seal ring of a woman, *Amd-Bitil*, is found on 53: L. E.

In accordance with the law of excavations enforced in the Ottoman empire, all the tablets rescued from the archives of Murashū Sons were originally sent to Constantinople, where most of them are now deposited in the Imperial Archaeological Museum.

¹ Cf. the fuller phrase *ga-par a Ba-ga' ma-ra-apla sha a Mit-ra-dara ti kusum kunukki-sha sha-am da a tim*, "the thumbmark (made with the thumb-nail) of Ba, s., of M., was placed (impressed upon the tablet) instead of his seal." Cf. 48: 34. The parsal form of the permissive III of *ma-da* (*shandati*) is perhaps due to the preceding *Ma-dati*. We also learn the gender of *ga-par* (fem.) from our passage. Cf. also *un-qu parzilla* (Const. N. 558), *siptara* (565, 582).

² Still transliterated with *Bel* by Delitzsch, *Beiträge zur Assyriologie*, III, p. 391. So far as I know, *aBE* denotes exclusively *Ea* in the Neo-Babylonian contract literature, as can be shown from several parallel passages in Strassmair's text publications. Cf. the Introduction, "Proper Names," p. 23.

³ Cf. Brunnow, *A Classified List*, 7768. The sign can be easily mistaken for *pa* in our text. Cf. also p. 28, note 2.

W. H. R.

But several boxes of antiquities were presented by His Imperial Majesty, the Sultan, to the undersigned editor in recognition of his services in connection with the reorganization of the Babylonian Section of the Imperial Museum (1893-1897). With the exception of a few specimens retained as a souvenir, I, on my part, presented this collection with other antiquities to the Babylonian Museum of the University of Pennsylvania, where they will be on exhibition as soon as the new building is finished.

A word remains to be said as to the division of work in the present publication. After I had examined and selected the material which was to appear in this volume, my pupil and friend, Dr. A. T. Clay, formerly instructor of Assyrian and Hebrew in the University of Pennsylvania, began the copying of the tablets under my supervision. The experience which he had previously obtained in the exercises of the Assyrian Seminar conducted by myself, and the patient devotion with which he performed his task, enabled him to produce very satisfactory results. When he had finished his work, I examined sign after sign once more critically, comparing his plates with the originals and changing, adding or removing wherever this was necessary. Of especially difficult or effaced passages I furnished the copies myself. Large portions of Nos. 65, 86^a, 87, 88, 99, 102, the whole of No. 3^a, which presented exceptional difficulties (cf. the Introduction, Palaeography), and most of the shading in the texts, were added by my own hand, but it will be hard, I trust, to distinguish Dr. Clay's work from my own. For the names of witnesses and other cuneiform characters on the margin, for the Aramaic inscriptions, for all the critical notes printed on the plates, for the Introduction, Concordance of Proper Names, and Table of Contents, I am alone responsible. As each of us devoted more than a year of continuous work to the preparation of the plates, and as every line was transliterated and translated by myself,¹ before the last critical examination of the copies began, we lay this edition before the Assyriological world, with the belief that it will be found entirely trustworthy and prepared with the same care and exactness which secured for the previous publications of this Series such a favorable reception from all the critics.

Particular pains was taken again to imitate as faithfully as possible the different hands of the scribes, who frequently grouped the signs very closely together, writing scrawlingly and hastily. In the study of the history of cuneiform writing it is not less important to trace the factors active during the period of its decay than to untangle the mysteries which enshroud its beginnings. In any edition of Babylonian texts published for the first time, we must, in the interest of philological research as well as palaeography, aim at reproducing all the scribal peculiarities rather than at grouping and drawing the single cuneiform signs according to our own personal taste, thus furnishing a subjective

¹ To be published later in Series C of the expedition work. Cf. also my articles in the Z. A.

interpretation instead of an objective picture of what is on the clay tablet or stone. The method to be employed must be different from what it was and is in the case of publishing Assyrian tablets from the royal library of Ashurbânâpâ copied by a comparatively small number of calligraphers from Babylonian originals in the well-established forms of cuneiform writing of the late Assyrian empire. Assyriology has gradually become Babyloniology, if I may coin this word for the present occasion. And in order to facilitate the study of the tens of thousands of Babylonian originals preserved in American and European museums, we must train the eyes of our students in connection with careful text-editions to see the handwriting of the scribes as it is rather than as we would like it to be.

I would here express my grateful recognition of the great kindness of Prof. Nöldeke, in examining the foreign names marked by an asterisk in the Concordance, and rendering his valuable assistance in the analysis and identification of those indicated by the letter (N.).

For the English rendering of certain legal terms and for the reading of the last proof I have had the support of my friends, Mr. Patterson DuBois of *The Sunday School Times*, Prof. Gibbons of the University of Pennsylvania, Rev. Dr. A. Long of Robert College, Constantinople, and Mr. John Sparhawk, Jr., treasurer of our Archaeological Department; while the quotations of the first eleven pages of the proper names were compared with the originals by my pupils, Messrs. Koppe and Van Burkalow, at a time when my feeble health made this assistance especially desirable. To all of them I extend my hearty thanks.

With Messrs. Meynen & Co., D. Anson Partridge, and the Philadelphia Photo-Engraving Co., I made numerous experiments toward obtaining more satisfactory half-tone reproductions. The results reached by our combined efforts will greatly increase the usefulness of the book.

In conclusion I would record my personal gratitude most of all to Mr. Eckley Brinton Coxé, Jr., of Philadelphia, who, recognizing the importance of the work done by our expedition, placed a generous sum in the hands of Charles C. Harrison, LL.D., Provost of the University of Pennsylvania, for my own publications. I am thus enabled to submit this volume at an earlier time than I originally anticipated.

ROME, ITALY, September 2, 1897.

H. V. HILPRECHT.

INTRODUCTION.

At the end of May, 1893, while occupied with the exploration of the central part of the northwestern ridge¹ of the ruins of Nippur, the Babylonian Expedition of the University of Pennsylvania discovered a room (5.5×2.75 m. wide) about 6 m. below the surface. Its ceiling had collapsed long ago; its side walls, for the greater part, were in ruins, and the clay floor was covered with earth and rubbish from above. A gang of trained Aflej workmen was ordered to remove the debris that filled the room, when suddenly they noticed numerous clay tablets lying immediately upon the floor or very close by it. A few hours later, the whole room had been carefully searched and cleaned. Seven hundred and thirty tablets were gathered and safely stored in the "castle" of our fortified camp. Fortunately a considerable number of these cuneiform documents were intact and in a fine state of preservation, but the rest of them were cracked and broken or otherwise more or less damaged.

After a critical examination of the building itself and of the condition, position and contents of the tablets found therein, it became evident, that the excavated room had been once used as a business archive by the apparently wealthy and influential firm of **Murashû Sons of Nippur**, who lived in the time of Artaxerxes I. (464–424 B.C.)² and Darius II. (423–405 B.C.),³ in whose reigns the documents are dated. All these tablets, covering a period of more than fifty years and inscribed by many different hands³ in Nippur and other neighboring places, were made of an especially pure and soft clay and moulded and baked with greater care⁴ than is usual in the Babylonian tablets met

¹ Situated on the western side of the *Shuffan-Nil*. Cf. the map in my first volume, Pl. XV.

² The reigns of these two Persian kings are given according to Eduard Mahler's "*Vergleichungstabellen der Babylonischen und Christlichen Zeitrechnung von Nabonassar (747 v. Ch.) bis 100 v. Ch.*," in his essay *Zur Chronologie der Babylonier*, p. 12, f. (reprint from *Denkschriften der Mathematisch-Naturwissenschaftlichen Classe der Kaiserlichen Akademie der Wissenschaften in Wien*, Vol. LXII). I agree with the results reached by Mahler entirely.

³ The 120 texts published in the present volume were written by 41 different scribes. Cf. the "Concordance of Proper Names," I, 3 ("Names of Scribes").

⁴ Cf. Pls. VII f., X f., and especially Pl. IV.

with in my experience, which rests upon an examination of over 40,000 cuneiform texts belonging to nearly every century of the last 4000 years B.C. In their regular form and beautiful appearance many of these tablets approach those of king *Ashurbanipal's* famous library, from which our young Assyriological science has chiefly drawn its material.

From a study of these documents we learn that Murashū had several sons (cf. *ahika*, 25: 4), *Bēl-hūtān* and *Bēl-nādin-shumma*¹ being prominent among them. That these two persons, each of whom is called *aplu sha Murashū*, were children of the same father,² although never really designated as brothers, follows with probability from the following considerations: 1. All the seven hundred and thirty tablets excavated were found in the same room, and, according to form, color, contents, names of witnesses and scribes and seal impressions, belong closely together. 2. In all the texts here published, with the exception of Nos. 1, 42, 43, 54,³ either *Bēl-nādin-shumma* or *Bēl-hūtān* (or their sons) transact the business recorded. This can be explained satisfactorily only if these two persons, whose documents were lying together, stood in close personal relation to each other, *i.e.*, if they were brothers. 3. This result is confirmed by No. 12 and a tablet in Const. in which it is expressly stated that an officer who presents an order to *Bēl-hūtān* receives his payment from *Bēl-nādin-shumma*. The latter, being mentioned in all but seventeen⁴ of the texts here submitted, was doubtless the more prominent member of the family; the former, who probably was the older brother,⁵ seems to have died at an early age (437 B.C. or soon afterwards), as I infer from the total absence of his name in connection with business transactions after *Tishritu* 13th of the 28th year of Artaxerxes (No. 12)⁶ and from the frequent mention of his son *Rimūt-Ninib* (abbreviated *Rimūt*, 61: 3; 78: 1) instead of him in the later documents. It is, however, of interest and importance to note that the latter has the apposition *aplu sha Bēl-hūtān* only in one document (48: 24, U, E.), where he appears as witness of his uncle, *Bēl-*

¹ Once abbreviated into *Bēl-nādin* (19: 12), unless a mere mistake of the scribe.

² A certain *Qada*, only once mentioned as a witness (48: 23 U, E.), is also called *aplu sha Murashū*. But there is no reason for regarding his father as identical with our *Murashū* above.

³ It would be difficult to explain the presence of these four tablets among documents which exclusively relate business transactions of but one family, unless certain persons mentioned in these four texts were connected with this family as *brother*, *brother's son* or the like. For all the four documents such a connection can be proved or made very probable. *Bēl-sapā-anbani*, who, according to 1, 2, was *hupayda sha Arshama*, appears later as *brother* or *brother's son Bēl-nādin-shumma* (68: 1, 5, 8). *Tirātām apla sha Bangapata* (54: 2) is doubtless identical with *Tirātāna hupayda sha Bēl-nādin-shumma* (68: 1, 5, 8). *Rihut apla sha Bēl-erba* (43: 2, 8) is probably the same person as *hupayda sha Bēl-nādin-shumma* (52: 1, 13, R.), and a close personal relation between *Martana apla sha Iddina-Bēl* (42: 3) and *Bēl-nādin-shumma apla sha Murashū* results from the phrase *sha qat* in 66: 2.

⁴ His name does not occur in Nos. 1, 2, 3, 5, 42, 43, 46, 47, 54, 61, 53, 78, 81, 90, 92, 108, 109.

⁵ *Bēl-nādin-shumma's* name is not found in any of the four documents dated before the twentieth year of Artaxerxes I., while *Bēl-hūtān* appears active in two of them, and the latter's son, *Murashū*, in one (Const. N. 525).

⁶ Nos. 2, 3, 5, 12 are the only tablets which show *Bēl-hūtān* actively engaged in business.

nādin-shamu. In two tablets, written half a month before, he is called *aplu sha Bēl-hātīn* (16: 1; 47: 6) or *aplu sha Murashū* (46: 2; 47: 3), while in all the other inscriptions in which his name is mentioned he appears exclusively as *aplu sha Murashū*. It is possible to regard *Rīmūt-Ninib a. sh. Bēl-hātīn* (46: 4; 47: 6) and *Rīmūt-Ninib a. sh. Murashū* (16: 2; 47: 3, etc.) as two different persons (son and brother of *Bēl-hātīn*). But it seems more reasonable to assume that *Rīmūt(-Ninib)* taking his father's place in the firm of "Murashū Sons" after the latter's death, for obvious business reasons retained his father's designation, *aplu sha Murashū*, generally known to the public. A son of *Bēl-nādin-shamu* originally also mentioned in 26^a: 1, was called *Murashū* (101: 4 and Const. Nī. 542), and another son of *Hātīn* (abbrev. from *Bēl-hātīn*) was likewise named after his grandfather, *Murashū* (Const. Nī. 525).

As stated above, all the seven hundred and thirty documents discovered are dated in the reigns of Artaxerxes¹ and Darius. My reasons for identifying these two kings with Artaxerxes I. and Darius II. are the following:

1. The place of discovery, the quality and color of the material, the size and shape of the tablets, the style of art, especially the frequent similarity and even identity of certain designs in the seal impressions, characteristic paleographical peculiarities in a number of cuneiform signs, the apparent relation between certain business transactions dated in the reigns of the two kings, the employment of the same persons as scribes and witnesses during the reigns of Artaxerxes and Darius, and, finally, the fact that *Bēl-nādin-shamu* appears as the leading member of the firm of "Murashū Sons" under both kings, indicate that Artaxerxes and Darius must have reigned successively, unless separated from each other by another king of a very brief² reign.

2. The circumstance that comparatively very few of the seven hundred and thirty documents are dated in the first half of Artaxerxes' and in the second half of Darius' reign, while the bulk of the tablets belongs to the close of Artaxerxes' and to the beginning of Darius' reign points to Darius as the successor of Artaxerxes, not *vice versa*.

3. All the documents of *Bēl-hātīn* are dated in the first twenty-eight years of Artaxerxes, those of his son *Rīmūt(-Ninib)* in the last six years of the same king and in the first years of Darius. This fact confirms the result at which we have arrived, that Darius must have lived **after** Artaxerxes.

4. The latest date obtained for Artaxerxes from our tablets is the seventeenth day of *Shabāta* in the forty-first year of his reign. As the number of documents dated in the forty-first year of Artaxerxes and in the first year of Darius is comparatively very large,

¹ For the eight different ways in which the name of Artaxerxes is written in our texts, cf. the "Concordance of Proper Names," I. 1 ("Male Names"), under *Artakhsassa*. For Darius cf. Vol. X. The title given to the two kings in the dates of the tablets is always *šar mātātī*.

² As not a single document bears the name of this assumed ruler.

and, moreover, as all these documents were written at brief intervals from one another, it is safe to assert that the Artaxerxes of our tablets must have died at the end of the forty-first year of his reign. From this it follows that he is identical with Artaxerxes I., who ruled forty-one years, and that King Darius in whose reign by far the larger number of tablets is dated, can only be his successor, Darius II.

For the contents, translation and analysis of these texts cf. Series C. The only points which can be treated here are the following :

PALEOGRAPHY.



On the whole the cuneiform writing of our tablets is identical with that known from Strassmaier's publications of Neo-Babylonian contracts. A constant development of the script, however, taking place, certain cuneiform characters become more simple, and differences formerly existing between several signs begin to disappear the more we advance in the latter half of the first Pre-Christian millennium. Traces of this development or degeneration are clearly visible in the texts here published. A complete list of all the variants in use will be attached to Volume X of Series A. For the present it will suffice to call attention to some more prominent features of the cuneiform writing of the time of Artaxerxes I.

1. Owing to the carelessness of certain scribes, a number of similar cuneiform signs became identical at all periods of Babylonian writing. It is, therefore, not very remarkable, that in our own texts the signs for *isa* (80 : 5) and *pa* (48 : 30), for *ma* (14 : 4, 7, 9) and *ash* (14 : 1), for *ma* (75 : 1, 8 : 85 : 12 : 91 : 6) and *ba* (75 : 2, 5, 11 : 109 : 12), for *tū* (101 : 5) and *qa* (109 : 1), for *bar* (54 : 3) and *me* (99 : 2), etc., are frequently written alike. But it is worthy of note and important for the understanding of the degeneration of the cursive writing, that even **cuneiform signs which originally bear little resemblance to each other, fall frequently together,**¹ in consequence of an abbreviation of certain classes of signs—a peculiarity which becomes more common in the cuneiform texts of the fourth and third centuries B.C. Cf. e. g. *ila* (63 : 4 : 85 : *passim* : 36 : L. E. in ⁴*Bél*) and *bar* (*passim*), *na* (62 : 12, 16 : 63 : 6, 14) and *GISH* (= *liskir*, 17 : 20 end, cf. 26 : 19), *kan* (3^a : 14 : 105 : 15), and *ma* (3^a : 15 : 105 : 15), *kan* (85 : 27 : 86 : 25) and *she* (*passim*), *sharra* (85 : 2) and *bi²* (85 : 8) ; *su* (85 : 24) and *ma* (85 : 11 f.) ;











¹ In some respects this period is not unlike that of the first dynasty of Babylon. Cf. the lists in Meissner's *Altbabylonisches Privatrecht*.

² The original picture of *bi* is a pointed vase with a spout (on the right !) in an **upright** position and filled with a liquid, designating *shilora* (probably "date wine"). The original form is fairly well preserved in I H (abbreviation for the first volume of my inscriptions), Part 2, No. 105, li. 9, and No. 110, 6-4 f. c. This latter character together with others which represent almost the original picture and can be understood only if standing upright, go far to weaken Delitzsch's arguments recently set forth (*Der Ursprung der Keilschrift*, p. 24 f.) against the principle of the original position of the cuneiform signs defended by myself (*l. c.*, p. 40, note 3). In view of the overwhelming mass of palaeographical and archaeological material already published, it will be an easy

ni (85 : 23)¹ and *kak* (*passim*) : *sha* (6 : 2, 10; 9 : 13 end) and *aplu* ($\equiv \Lambda$, *passim*)—both written with three wedges—or *sha* (36 : 1 end; 101 : 11 end) and *aplu* ($\equiv \Lambda$, 36 : 14 ; 109 : 12)—both written with two wedges—and even *sha* (36 : 14 ; 64 : 11 in “**Sha-pi-kal-hi**) and *aplu* ($\equiv \Lambda$, 31 : 2, 3, 15) and the determinative for man (*passim*), and others.

2. This general degeneration of the cuneiform writing, manifested by the frequent omission of important and characteristic wedges, can be traced in a number of other signs, cf. *tah* (104 : 15, one wedge at the beginning) or *qat* (81 : 5, followed by the dual sign expressed by one wedge). These two examples, like others, may be due to mistakes of the scribes. But there are other cases, like *ahū*, “brother” (85 : 18), *ia* (85 : 20), *sa* (85 : 21), “*Bēlit*” (63 : 4) or *AZ.IG* (86 : 1, in the ideogr. for *kaspu*), *ha* (85 : 21), *as* (105 : 15), in which a certain regularity can be observed. There is, first of all, **a very decided tendency to write**  **instead of**  in all cuneiform signs in which these double wedges occur. The following examples may serve as an illustration :

a. One perpendicular wedge is written instead of two in the signs for Λ , used as a phonogr. (*a*, 31 : 7, 16) or as an ideogr. (*aplu* (31 : 16), especially in the phrase *aplu sha* (16 : 1, 2 : 17 : 19 : 26 : 15 ff.; 17 : 21 : 90 : 6 ; 105 : 1 ff., etc.), or *apil-sha sha* (16 : 13 ff.), *mā*, “water” (16 : 3, 9) and the first sign of *nāra*, “river” (16 : 9 beg.; 32 : 3 beg., etc.), for *e* (31 : 7), *ia* (51 : 12), *fir* (31 : 11), *sha* (36 : 1 ; 101 : 11), *sa* (8 : 8 ; 31 : 19 : 62 : 10 ; 93 : 7), *ha* (63 : 7 ; 86 : 6 ; 87 : 1, E. : 93 : 7 ; 103 : 4), *au* (81 : 1, E.), etc.

In connection with this it may be mentioned that *a* (*aplu*) is written in four different ways,     (*passim*, resp. 36 : 1, 13, 11, resp. 36 : 14 ff.; 104 : 11, 14, resp. 31 : 2, 3, 15), two or three of the four forms frequently occurring in the same text (31 : especially lines 2 and 16) or even in the same line (36 : 13). Of *sha* the following six different forms are known       (*passim*, resp. 6 : 2, 10, 12 ; 9 : 13 end ; 11 : 11 beg.; 28 : 10 end, resp. 36 : 3, 6, 11 ; 82 : 16, 23 ff., resp. 6 : 11 ; 104 : 2, 12, 15, resp. 36 : 1 end ; 104 : 11 end, resp. 46 : 4 ; 90 : 6 ; 100 : 13 ; 104 : 14 ; 109 : 11), of which sometimes two (6 : 4 ff., resp. lines 2, 10, 12) or three (11 : 3, resp. 8 ff., resp. 22, or 84 : 1 ff., resp. lines 8 beg., 14, 16, resp. lines 6 beg., 10, U. E.) or four (36 : 18, resp. 1 end, resp. lines 3, 6, 11, resp. 12 ff.) occur in the same text or even line (66 : 4 ; 82 : 21, three different forms). Strassmaier, *Cyr.* 281 : 15, is correct (against *B.* A. III, p. 413, note 2).

b. One oblique wedge instead of two in the signs for *din* (*ina-an-din* \equiv *inamdin*, 17 : 1 ; 62 : 9), *kan* (83 : 9, R. E.; determ. after numbers, 63 : 18 ; 64 : 17 ; 105 : 15), *mu* (62 : 13, 16 ; 76 : 13) and others.

task to show the entire correctness of my own theory. This will be done in my Introduction to Part 3, now in course of preparation.

¹ Cf. also my remarks in *IL*, Part 2, p. 40, note 2.

c. **One horizontal wedge instead of two** in the signs for *a'*, *i'*, *u'* (47 : 4; 85 : 24), *ihu* (36 : L. E.; 63 : 4; 85 and 86 *passim*), *ua* (62 : 12, 16; 63 : 6, 14), *kin* (= *DC*, 3^a : 9; 63 : 14; 87 : 11), in the second sign of the ideogr. for *nāru*, "river" (7 : 8), etc.

3. Contrary to the peculiarity just treated, we sometimes find a **tendency to increase the two wedges of the group** $\overline{\nabla} \nabla$ to three, obtaining thereby $\overline{\nabla} \nabla \nabla$, doubtless arisen under the influence of the two corresponding forms for *sha*, in use at that time. Cf. e. g. the signs for *arhu*, "month" (53 : 4, 9; 58 : 5, 19; 66 : 5, 6, 15), *hihu*, "gate" (30 : 5; 55 : 3; 58 : 8), *dan* (53 : 6, 9), *e* (53 : 10), *karpata*, "pot" (43 : 3), *kīp* (70 : 4), *nabinnu* (=SE, 66 : 7), $\overline{\nabla}(\nabla)ab$ or *nūr* (47 : 19; 56 : 5; 57 : 4, 8; 65 : 28; 79 : 13), *GU* (35 : 10, 13), *GIG* (65 : 10, 15, 16), etc.

4. Occasionally **cuneiform signs of a much earlier period occur** in the midst of other signs regularly in use at the period of Artaxerxes I. Cf. especially No. 13, e. g. *su* (written with 5-7 horiz. wedges, 13 : 2, 3, 8, 9), *ū* (5-6 perpend. wedges, 13 : 1, 4), *la* (6 horiz. wedges, 13 : 4), *gal* (5 horiz. wedges, 13 : 4). Cf. also 14 : 8 (*ū*), 18 : 14 (*dapsur*) and others. This fact only confirms, what we knew before, that the scribes of the Persian period were acquainted with the so-called hieratic writing,² which continued to be used for religious purposes even to a later time.

5. In the cursive writing of all periods of Babylonian history we frequently meet with **extended and dissevered characters**. Sometimes in our own texts single portions of the same cuneiform sign are separated so widely from each other that they appear as independent characters and can be recognized as units only by the context. Cf. e. g. *a* (15 : 8, 12), *BAR* (54 : 3), *DI* (32^a : 14), *ishlūn* (=en, 35 : 24), *tī* (7 : 16), *ia* (15 : 19 end), *īf* (85 : 16, 24), *KAK* (= *ibni*, 85 : 9), *pī* (= *KA*, 7 : 24), *UR* (in *kallu*, 7 : 24), *SAG* (43 : 14), *rabi* (= *GAL*, 85 : 5), and especially *shiqū* (85 : 1, 11).

6. The stylus employed for writing frequently became worn out, the sharp corners or points becoming gradually round, then flat and finally even concave. In consequence of this **the impressions** made by the scribes in the soft clay became rather indistinct, frequently **appearing as double wedges**. Examples of this kind of writing are not very rare; they occur in our own texts, cf. 61 : 1, 3, and especially No. 3^a. At the first glance the latter text seems to have been written in an entirely different cuneiform writing and language. The tablet was returned by my co-worker with the remark that he "could not recognize one character." It would have puzzled even older and more experienced Assyriologists. In the copy furnished by my own hand all the peculiarities

¹ Preceded by the determ. *sha* and denoting a certain kind of grain. For *ab*GIG-BA=*kīpata* cf. V. R. 39 : 28 e, d. (Delitzsch, *Assyrisches Handwörterbuch*, p. 317a, reads *kībata* in view of K. 40, col. II, 52.) and K. 166, 12-13 (cf. Jensen in Z. A., I, p. 13), where KUC(ZID)GIG-BA, synon. of KUC(ZID)SIS=*kī-in* (𐎵𐎶𐎵) *kīpti*, and II R. 27, 53 e, f., where KUC(ZID)GIG-BA=*mekarū mecarū*. Cf. also Strassmaier, *Cyprus*, 59, 54, and B. A., III, p. 436, l. 10.

² Cf. I H., Part I, p. 12, note 8.

of the scribe are faithfully reproduced. For the sake of those who are not familiar with such palaeographical puzzles I add a complete transliteration of this text (No. 3^a): 1. I [p^r] XXIV qa^{she} BAR 2. *ishtén* (-en) ^{karpatu}dan-nu *shikari* *tábi* ma-lu-ú (cf. 50: 2) 3. *sha* "Bél-nádin-shamu *apil-shu* *sha* "Mu-ra-shú-ú 4. *sha* *qát* "Mu-she-zib ^{gal-la} *sha* "Bél-nádin-shamu 5. *ina* *muh-ši* "Bél-zér-iddina *apil-shu* *sha* "I-shi^d *Shadú-rabú* 6. *ina* ^{an} *Simánu* *shattu* XXI^{an} ^{she} BAR a' 7. I [p^r] XXIV qa *ishtén* (-en) ^{karpatu}dan-nu *malú* 8. *i-nam-din*. 9. ^b *Mu-kin* "Shum-iddina *apil-shu* *sha* "La-ba-shi 10. "Ba-la-lu *apil-shu* *sha* "Bél-ba-na 11. "Shamash-ér *apil-shu* *sha* "Ahu-u-la 12. "Tu- . . . *apil-shu* *sha* "Pani-ilu 13. ^b *dapsar* "Sin-ikšur(*kášir*) *apil-shu* *sha* "Na-din 14. *Nippur*^{ki} ^{arba} *Adaru* *ánu* I^{tan} 15. *shattu* XX^{kon} "Ar-tah-sha-as-su *shur* *mátáti*. L. E. *Sa-par* "Bél-zér-iddina. The translation does not offer any difficulty.

7. Peculiar is the plural sign mesh after *ilu* and "Shamash in the transliteration of foreign Semitic proper names. (Cf. *A-qa(qab)-ilu^{pl}*, *Ba-na-a'-ilu^{pl}*, *Bas-rik(ki)-ilu^{pl}*, *la-di-ilu^{pl}*, *la-da-ar-ni'-ilu^{pl}*, *lu^{pl}-gab-ri*, *lu^{pl}-id-ri*, *lu^{pl}-li-in-dar*, *lu^{pl}-qa-la-ri*, *lu^{pl}-za-ba(d)-da*, *Na-tan-ilu^{pl}*, *Ra-ab-bi(Rab-bi)-ilu^{pl}*, *Ra-ki-im-ilu^{pl}*, *Sha-ra-a'-ilu^{pl}*, etc. and *Bas-rik(ri-ki)-^dShamash^{pl}*, ^d*Shamash^{pl}-ba-rak-ku*, ^d*Shamash^{pl}-la-din-ni*, ^d*Shamash^{pl}-li-in-dar*, ^d*Shamash^{pl}-nár-i*, etc. Comparatively few are the cases in which *mesh* is omitted. Cf. *Ra-a-bi-ilu* *Ra-ki-im(hi-mi)-ilu* (36: 11; 69: 1), ^d*Shamash-na-da-ri*. So far as the use and meaning of ^d*Shamash* is concerned, a plural is here out of question, and in names like *Ba-na-a'-ilu^{pl}*, *la-da-ar-ni'-ilu^{pl}*, *Sha-ra-a'-ilu^{pl}*, *lu^{pl}-li-in-dar*, etc., where the other element is a verbal form in the singular, the subject cannot stand in the plural. A similar result is reached by comparing these and other names containing the element *ilu^{pl}* with the corresponding names in the other Semitic languages. We find the singular ^{ss} in use where the Babylonian scribes as a rule offer *ilu^{pl}*. It is, therefore, evident that in either case *mesh* cannot indicate a plurality of gods, but must have been employed for expressing a sound which appeared to the Babylonian mind as one of their own plural endings. From the fact that in a number of these or similar names the other Semitic languages have *ili*, "my god,"¹ it may be that the Babylonian scribes mistaking *i*, the pronominal suffix of the first person singular, in these foreign names for their own plural ending *i*, later pronounced *i*, rendered *ili*, "my god," and *shamshi*, "my sun," by *ili* (*ilu^{pl}*), "gods,"² and ^d*Shamshu^{pl}*, "suns." In the Concordance of Proper Names these two words are transliterated *ili* and *Shamshi*.

¹ Cf. especially the rich material furnished by the inscriptions from southern Arabia, as recently shown by Hommel, *Altsemitische Uebriqf rrag*, pp. 81 ff. Compare e. g. *U-rabbi* with *Rabbi* *lu^{pl}* above, or *U-shara-a* with *Shara-a* *lu^{pl}* above, or such Hebrew names as *Eli-ezer* with *Eli-ezer* *lu^{pl}* above, *Eli-gur* with *Eli-gur* *lu^{pl}* above, etc.

² The plural of *ilu* reads *ilú* and *ilú* (i), cf. Delitzsch, *Assyrisches Handwörterbuch*, p. 59^b. The Assyrian plural *ilú* may also be inferred from the wavering writing of such pure Assyrian names as *Ashur-til-ilú* or *ilú*. This can be explained satisfactorily only by assuming that sing. and plur. were pronounced alike.

8. Of other paleographical peculiarities may be mentioned the writing of *ishlûn(-en)* *alpu^{coll.}* 67: 7 (cf. also II *alpu* 49: 6) II *alpu^{coll.}* 34: 2, 11), IV *alpu^{pl.}* 35: 8), XX *alpu^{coll.}* 65: 4, etc.), the extraordinary writing of the numeral 162 in 1: 3 and 16 (apparently to prevent confusion with 103),² the very frequent writing *ina-an-din* = *inandin* 54: 9; 62: 11; 78: 7 and often), the cuneiform signs for *palû* 14: 13) and for *ād(t)* in *min-āt-ti (tun)*, 45: 27; 59: 12, etc., in the passage *lu i-shul-taq, ina ānu (-nu) bit-qa ina lîl-bi ib-āt-qa* (= *ibātqa*, 55: 9) and in the frequent name **Ad-dan-na**, *Ma-shi-hu*, "measure," is **always** preceded by the determ. ^{na} (cf. *c. g.* 17: 5; 19: 6; 22: 1; 29: 21; 45: 14, 26; 65: 11). The demonstrative pronoun *shu'atā*, frequently occurring in our inscriptions, is exclusively written *MT^{pl.}* = *shumātī* (cf. *shū-ma-a-tim*, Peiser, *Kütschgriftl. Actenstücke*, p. 28, l. 26) = *shu'ātī* = *shu'ātī* = *shu'ātī*, and used even for the plural *shu'atannā* (cf. ^{na} *KUT^{pl.}* *MT^{pl.}*, 28: 8; 30: 18; for other examples cf. my *Assyriaca*, p. 6, note II, 10 ff.). As I have pointed out in *Assyriaca*, p. 58, the length of the vowel *a* (in *shu'ātī*) does not necessarily follow from this writing *MT^{pl.}* (against *B. A. III*, p. 431). We learn from it only that the accent, which in Assyrian may be expressed by lengthening the vowel or by doubling the following consonant (Dölitzsch, *Assyr. Gram.*, § 53, c), rests upon the syllable *ā*, which I regard as short (*shu'ātā*) similar to the Ethiopic *aw'c'tā* (cf. *Assyriaca*, pp. 55-58).

PROPER NAMES.

The transliteration of Babylonian proper names, for the greater part written ideographically, offers peculiar difficulties. In consequence of this the precise reading of a large number of them will always remain more or less doubtful. On the other side, many of the names found in the Neo-Babylonian contract literature can be read correctly, if certain laws underlying their formation are observed. The syllabic writing often existing alongside of the ideographic, not only furnishes us the key for the understanding and establishing of these laws, but it also provides us with the means of controlling, within certain limits, the correctness of our own transliteration.

This is not the place for discussing and grouping these laws, but a word must be

¹I distinguish between ZI N ^{coll.} and MESIL ^{pl.}, for the former is generally used as a mere det. after singular nouns with a collective meaning (*c. g.* "wood," "food," "dust"), the latter is the regular plural sign. Owing to the close relation between a plural and a collective noun, ZI N takes frequently the place of MESIL.

²That the scribe intended this group for 162 is plain from an addition of the single items. The scribe, however, made a mistake twice in adding the units, for the total sum is neither 1097 (li. 4) nor 1099 (li. 15), but 1095. The numeral 60 is written 6 × 10 in 65: 13, 102: 3.

³Cf. the phrases *ina ṣumashshā (sh) shā I pī* (52: 6), *I pī I qa* (1: 5), etc., *ina ṣumashshā shā B.* (17: 5; 19: 6; 7 and often); *ina ṣumashshā paba shā B.* (86: 15, 22; 95: 6), the frequent *ina ṣumashshā shā ā si ish (shish)*, *tun shā B.* (*c. g.* 21 f.; 52: 4, 5; 65: 11, cf. p. 40), *ina ṣumashshā taššūnā shā B. C.* "geahtes Maass," 32: 6; 58: 7). Cf. also *ina ṣumashshā shā I a a hā* Const. N° 196: 6, 587: 6, 602: 6.

said as to the transliteration of certain ideograms frequently occurring in the personal proper names of the tablets here published.

Many of the personal proper names which we meet in the Neo-Babylonian cuneiform literature consist of two or three elements—subject and verb, or subject, verb and object. The subject, as a rule, is a deity. In dealing with their transliteration in the following pages, we keep these two classes of names separate.

I. In names consisting of **two** elements the deity (subject) may stand at the beginning or end. The other element, which represents the verb, can be transliterated by the præterite (with or without *lu*), present, participle or imperative. From our own texts only a limited number of examples written phonetically (or in part so) can be quoted, *e. g.*, *Ma-shal-lim-Bêl*, *Ma-sha-zib-Bêl* (*Ninib*), *Na-shi-ilu*,—*I-shi-'Shadû-rabû*,—*Bêl-iq-bi*, *Bêl-iqisha(-sha)*, *Bêl-êpush(-ush)*, *Bêl-û-pah-êir*, *Bêl-û-shal-lim*, *Bêl(Nabû)-û-sha-zib*, *Ninib-er-ba*, *Sin-ik-gur*,—*Bêl-ma-tak-kil[lu]*, *Bêl(Nabû)-na-din*, *Bêl(Ninib)-na-gir*, *Nabû-ta-rî-ig*, *Ninib-ga-mil*,—*Bêl-ki-shir*, *Gaba-ma-gur*,—*'Shadû-rabû-sha-zib*. In names like *Bêl-ê-ir* it is doubtful whether the verb is an imperative, a participle or the third person sing. præt. (cf. Delitzsch, in *B. A.*, III, p. 388). In several cases the particular verbal form to be chosen is determined by the usage of language, as becomes evident from a collection of proper names. More frequently, however, two or three or even four different forms of the same verb occur side by side in the same connection and position. Cf. *'Bêl-ka-gir* (Peiser, *Babylonische Verträge* 61 : 19, Strassmaier, *Nabonidus* 803 : 15, *Cyrus* 188 : 26), *Bêl-lik-gur* (Delitzsch, *Assyr. Handwörterb.*, p. 592a), *Sin-ik-gur* (cf. "Concordance"), or *Rammân-a-bal-lit* (Delitzsch, *A. H.*, p. 174b), *Nabû-bal-lit* (*ib.*, p. 175a), *Marduk-ma-bal-lit* (Strassmaier, *Cambyses* 303 : 14), etc. In view of this condition it is impossible to give a definite rule for the transliteration of certain ideograms. Our decision must remain more or less arbitrary. In order to enable students to find the names consisting of a deity and a verb in the index without difficulty, I call their attention to the following manner of transliterating observed in these pages:

BA-*sha* = *iqisha(-sha)*; **DIR**-*ir* = *âtir(-ir)*; **GAL(IG)**-*shi* = *ushabshi*; **GI** = *ushallim*; **KAK** = *ihûi*; **KAK**-*ush* = *êpush*; **KAN** = *êrîsh*; **KAR** = *mushê;ib*; **KAT** = *kâqir* (in *Bêl-kâqir*) or *ikgur* (in *Sin-ikgur*); **MU** = *iddina* (at the beginning) or *nâdin* (at the end); **PAP** = *nâqir*; **SE** = *nâdin*; **SU** = *erba*; **SHE-GA** = *mâgur*; **SHI-BIR**-*iq* = *mudammîq(-iq)*; **SHUR** = *êtir*; **TIN** or **TIN**-*it* = *maballit(-it)*.

II. In names consisting of **three** elements—subject, verb, object—the deity, which is the subject, may stand at the beginning or at the end of the name. According to the place occupied by the ideogr. of the verb and according to the usage of language the verbal form differs. The names which have the deity at the end, occur comparatively rarely in our texts. Cf. *Ah-iddina-Marduk*, *Ê-bal-lit-su-Gaba(Marduk)* and *He-i-ballûtu-*

Bēl-māti. For the last name cf. Delitzsch in *B. A.*, III, p. 389. The following remarks refer exclusively to names where the deity stands at the beginning. We distinguish two classes.

a. If the ideogr. representing the verb stands in the middle of the name, it is always to be transliterated by the participle. Cf. such phonetic writings as *Bēl-ma-sha-zib-aḥa*, *Nabū-ma-sha-tiq-arru*, *Ninib-na-din-shumu*, *Sin-na-din-aḥa*, *Shamash-na-din-z'ru*. Exceptions of this rule are very rare. Cases like *Bēl-tash-ma-er-i-ih-tū* ("O Bel, thou hast granted the desire"), *Bēl-taz-kaṣ-shu* ("O Bel, thou hast called him"), are, however, not exceptions, as *Bēl* is not the subject but stands in the vocative. If the third element (object) is expressed by a suffix (*shu*, *ni*, *na*, etc.), the verb may also stand in the (praes-) praet. or in the imperative.¹ Alongside of *Ninib-ma-tir-(ri-)shū* (or *matir* = *GUR*) we find in our text such names as *Bēl-bul-lit-su*, *Bēl(Nabū)-ū-ṣar-shu*, *Nabū-ku-ṣar-shu*, *Nabū-i-dan-ni* (= *Nabū-idanni* "N. saw (chose) me," cf. Delitzsch, *Assyrisches Handwörterbuch*, p. 305).

b. If the ideogr. expressing the verb stands at the end of the name, it can be transliterated by the (praes-) praet. or by the imperative. Cf. *Bēl-aḥ-it-tan-na*, *Bēl-shum-im-bi*, *Shamash-shum-iqisha(-sha)*, or *Bēl-sha-a-ku-pi-tin*, *Bēl-sapī-ma-har*, *Ninib-aḥi-bul-lit*. Of some verbs only the imperative is found (e. g. *uṣar*) or at least in most cases; of others the praet. (*iqbi*, *ushabshi*), while of a third class, to which *hallāṭa* "to keep alive," *ercha* "to add," *nadāna* "to give" belong, either form is in use. But transliterations like "*Ramman-shum-uṣir*," given by Sayce (*Records of the Past*,² vol. II, p. 207), and Winckler (*Geschichte*, p. 102), or *Marduk(Nabū)-akin-apla(z'ru)*, which we read in *B. A.*, III, pp. 410 and 467 (Demuth, Ziemer), are an impossibility.

The cases treated under *a.* need no further comment. As to *b.*, the verbal ideograms have been transliterated as follows: **BA**=*sha*=*iqisha(-sha)*; **DU**=*akīa*; **E**=*iqbi*; **KAK**=*ihni*; **MU**=*iddina*; **SHESH**=*uṣur*; **TIN** or **TIN-it**=*hallit(-it)*.

If the second and third elements expressing verb and object are written with the same ideogram or with two different ideograms of which each has a double ideogr. value commonly occurring in proper names, the reading must remain doubtful in most cases. *Bēl-MU-MU*, *Ninib-SHESH-SHESH*, *Nergal-MU-SHESH*, *Bēl-SHESH-MU*, can be transliterated respectively either *Bēl-nādin-shumu*, *Ninib-nāṣir-aḥa*, *Nergal-nādin-aḥa*, *Bēl-nāṣir-shumu*, or they can be transliterated *Bēl-shum-iddina*, *Ninib-aḥ-usur*, *Nergal-shum-uṣur*, *Bēl-aḥ-iddina*. In view of the constant syllabic writing of the names *Ninib-na-din-shumu*, *Sin-na-din-aḥa*, *Shamash-na-din-z'ru*, etc., in our texts, I have transliterated **MU-MU** as *nādin-shumu*, **MU-SHESH** as *nādin-aḥa*, **SHESH-SHESH**

¹Sometimes the imperative is also found, if the third element is *uapishṭin*, cf. *Nabū-u-ṣar-uapishṭin(-tin)*, Peiser, *Babyl. Veträge*, 69:14.

as *nāšir-ahū*, and in view of the frequent ^dX-SHESH^d-MU which must be read ^dX-ahš-iddina (resp. *idin*), I have transliterated **SHESH-MU** as *ahš-iddina*. The fact that in all the examples of our texts in which the middle element is surely a participle, we never find the ideographic but always the phonetic writing (*na-din*, etc.), may be brought forth in favor of the rejected transliteration (*sham-iddina*, resp. *ah-ūsur*, resp. *sham-ūsur*). But I regard this fact as merely accidental, because there are examples enough known from other inscriptions where the middle element of the name of the same person (*nādin*) is written MU or *na-din*. The abbrev. name ^mMU^m-MU has been given as ^m*Sham-iddina*.

The transliteration of the ideograms apart from the two classes of names just mentioned is on the whole the same as that employed by Delitzsch in *B. A.*, III, pp. 390ff. The two gods most frequently found in the personal proper names of the inhabitants of Nippur and its surroundings are, as was to be expected, *Bēl* and *Ninib*, who were principally worshiped in the temple of *Ekar*. There are a little over 300 names composed with *Bēl* and about 150 which contain *Ninib* in the tablets here published. Whenever the name of a deity is written with different ideograms, their syllabic values are added in parenthesis, in order to facilitate the control. The ideograms in use for *Bēl* are distinguished from each other by small numbers: *Bēl*¹≡^dEN, *Bēl*¹≡^dEN-LIL, *Bēl*²≡^dL, *Ninib* without any explanation in parenthesis is the transliteration of ^dBILR. For the other ideograms used for *Ninib*, cf. the list of gods given as section V of the "Concordance." In transliterating the ideogr. ^dBE with *Ea*, I differ from Strassmaier (cf. *c. g. Nabonidus*, 63 : 15, *Bēl*(≡^dBE)-*im-bi*), Peiser (*Babyl. Verträge* 2 : 15, cf. p. 330b), *Bēl*(≡^dBE)-*ibni*), Delitzsch (in *B. A.*, III, p. 390 middle) and others, who regard it as an ideogr. of *Bēl*. I am acquainted with about a dozen cases in the Neo-Babylonian contract literature published by Strassmaier and others, in which the same name has the ideogr. ^dBE in one passage and is written with ^dE-a in another, but with no passage where ^dBE corresponds to any of the ideograms of *Bēl*. For the present it may suffice to refer to the two different writings of the name *Ea-bullitā* in one of our own texts (cf. 80 : 2 with 7) and in Const. N. 598 (cf. li. 16 with L. E.). ^dBE denotes the god *Ea* as *ilu naḫḫē* or the god of the subterranean waters.

There are many proper names of especial interest and value in the texts here published. I confine myself to the following five:

1. The name *Shu-me-e-ra-mu*≡*Shumē-rāmu* (75 : 6) is doubtless identical with the Greek Σαίραμας. I am inclined to identify it also with Σααρρόμας, the name of a Persian from Babylon, quoted in *Chron. Alex.* 88 : 24. Cf. Justi, *Iranisches Namenbuch*, s. v. Müller (Fragm. IV, 492) regards it as identical with *Sīramnes*, while Gelzer (*S. J. Africanus und die byz. Chron.*, I, 77) and Justi (*l. c.*) transliterate it "der Sumerier." Both interpretations are unsatisfactory, because too arbitrary in regard to the Greek

transliteration and ignoring Babylonian names actually existing. The Greek form is apparently corrupted, but much less than is generally supposed. It is simply due to a very common scribal error in Greek MSS. and inscriptions. Read ΣΕΜΗΡΩΜΟΣ instead of ΣΕΜΗΡΩΝΙΟΣ. (Cf. our well-known astronomical term *ZENITH*, which goes back to the Arabic *ZEMT*.)

2. The name *Bēl-su-pi-a-mu-hur* (1 : 15) is once written *Bēl-SIGISHE^r-mu-hur* (1 : 1). From a comparison of these two different writings of the same name and person we obtain the ideographical value *sapū* for *SIGISHE*, hitherto unknown, so far as I know. In other Babylonian proper names this ideogr. has generally the value *karābi* "prayer," a synonym of *sapū* (cf. *B. A.*, III, pp. 390 and 398, li. 6).

3. A name frequently occurring in the contract literature of the time of the Persian kings is *Bēl-Nabū-ID-D.AN-na*, also written *Bēl-ID-D.AN-ni* (Peiser, *Babyl. Verträge* 72 : 9) and *Bēl-Nabū-ID-D.AN-na* (Peiser, *l. c.* 72 : 23 ; 113 : 29 ; *Küschelgill, Achaemen-Stücke* 13 : 22). These different writings, in connection with the name *Nabū-ah-ID-D.AN-na* (cf. "Concordance" and Peiser, *Küschelgill, Achaemen-Stücke* 17 : 15 ; 18 : 7 ; 19 : 7), in which the object is expressed by *ah*, prove that *na* and *ni* are not the suffixes "us" "me," as in the names *Marduk-iqishai-shai-an-ni* (Peiser, *Babyl. Verträge* 107 : 22 ; 118 : 14) and *Marduk-iqishai-shai-an-na* (Peiser, *Küschelgill, Achaemen-Stücke* 6 : 30 ; 7 : 23). The constant doubling of the consonant *n* indicates, that this name, which (being regarded as a compound substantive) could receive the nominal ending *a*, *i* or *u*, for a very simple reason had the accent on the syllable *D.AN*. The name means "Bēl (Nabū) gave." That this verbal form, however, cannot be transliterated *iddanna*, as is generally done, is proved by the Aramaic docket¹ No. 71, where our name appears as נבואה, *i. e.*, *Nabū-ittan*. The verb, from which *ID-D.AN-na* is derived, is therefore not *nadānu*, but *nātānu*, which belongs to the "Vulgär-Assyrisch" (cf. Delitzsch, *Assyrische Handwörterbuch*, p. 488).

4. Of the *ἑτοιμαστικὰ* occurring in our inscriptions I mention only *Silla-Ninib* and *Sillai*. From the two passages 70 : 13f. (*Sham-iddina*, s. of *Ina-silla-Ninib*) and 58 : 2f. (*Sham-iddina*, s. of *Sil-la-Ninib*) it results that *Silla-Ninib* is an abbreviation of *Ina-silla-Ninib*.² In view of the writing *Sil-la-Ninib* I have transliterated names composed with

¹The first three words of Nos. 71 and 66 are identical שטר באר ארקה ("Urkunde über eine Landes *Sa*") *ארקה באר ארקה*, apparently so called in distinction from a royal *Sa*, can only refer to the XXVI (No. 71) resp. XXV (No. 66) *GUR* mentioned in the two cuneiform inscriptions. From these two passages it would seem to follow that at the time of Artaxerxes II there was a *sa* in use which was equal to 25 or 26 Babylonian *GUR*—a result differing from what we know from other sources. Prof. Noldeke kindly promised an article on the two *A.* dockets for *Z. A.*

²Names which have *ina* as the first element, drop this preposition frequently. Cf. *e. g.* *E-sag ila bi-lit* (Strassmaier, *Cycas* 337 : 5, 7, 14, 15, 18) and *Ina E-sag ila bi-lit* (Strassmaier, *Cambyses* 215 : 6), *E-sag ila* and *Ina E-sag ila*, *Eulmash-shargi-iddina* and *Ina Eulmash-shargi-iddina*. For the passages of the latter two examples cf. I *H.*, part 1, p. 43, note 2.

⁴⁰ *MI* by *gilla*, instead of *gil* generally used by Assyriologists. (Cf. also Delitzsch's remark on the transliteration of *ardi* instead of *arad* in proper names (*B. A.*, III, p. 387). That *Šilla-Ninib* may be still further abbreviated to *Šillai*,¹ follows from a comparison of two other passages. Two witnesses, *Ea-hullit-su* and *Bēl-ashallim* are called sons of *Šillai* in 83 : 20f. The same two persons appear as sons of *Im-gilla-Esagila* in 80 : R. E. and Lo. E.

5. In connection with these names I offer a few remarks about ^m*BE-epesh(-esh)-AN* and ^m*Epesh-AN* or ^m*Epesh(-esh)-AN*, which accidentally are not mentioned in our own inscriptions. So far as I can see, all Assyriologists who transliterated these names wrote "*Bēl-epesh-ila*" and "*Epesh-ila*," which can only be translated "Bēl is the maker of a god," resp. "Maker of a god," or if we assume that the plural sign is omitted after "*ila*" (as is sometimes the case, cf. *Ashur-ētil-ili* for *ilū^{pl}*), "Bēl is the maker of the gods," resp. "Maker of the gods."² Very strong reasons speak, however, against such a transliteration. (a) The ideogr. of the deity, ^d*BE*, as we saw above, does not mean *Bēl*, but *Ea*. In addition cf. ^d*Ea-epesh(-esh)-AN* (Strassmaier, *Darius* 266 : 15). (b) *Epēsha*, "to do, to make," as a rule, is not used in the sense of *banū*, "to create, to beget."³ (c) If *ila* stood for *ilū^{pl}* or *AN-AN* (= *ilāni*), we should expect to find either of these two writings at least once in the hundreds of passages where our name occurs. We have, therefore, to look for another transliteration, *Ea-epesh(-esh)-an*⁴ = *Ea-epeshān* (cf. *epi-sha-ua*, Strassmaier, *Nabonidus* 737 : 12, or *epesh-a-ni*, *ib.* 121 : 7, or *epesh-sha-ua*, *ib.* 456 : 5 and often, or *epesh-ua* (*Cambyses* 61 : 4; 66 : 7; 121 : 6 and often) = "Ea is the artisan" (or something similar), referring to the fact that Ea, who is *bēl nīmīq* or *ba-an*

¹ The ending *ai* occurs also in the *šāzōqāzā* of Persian names, cf. Nöldeke, *Persische Studien*, p. 29 (also Horn in *Sasanidische Siegelstudien*, p. 36, 37c.).

² "*Epēsha-ila*" was translated even by "Ilu is creating" and used as a strong argument in support of the existence of a god *Ilu* in the Babylonian pantheon. We would better cover this interpretation with the "Mantel der Liebe."

³ In names like *Šamash-a-pash(-ash)*, Strassmaier, *Nabonidus* 344 : 13 etc., *epēsha* does not necessarily mean "to create," but may have the more general meaning "Šamash did (it)."

⁴ I call attention to a passage in *Ishtarbinatpal* (V R. 5 : 120), where *an*, also generally misread as *ila*, has been explained as a mistake of the scribe (cf. Delitzsch, *A. L.*² and *A. II.*, p. 547b.). The passage must be transliterated *ā-shap-shi il-an ka-bi-ti bel bu.* It is one of the few examples in Assyrian, where the old energez. ending *an*, so common in Arabic, is preserved in a verbal form not followed by a pronominal suffix. Cf. V R. 1 : 59 (Variant) *ilīlan* and the very common *il bāk-kan, i-ha-ak-kan, it-tak-kan*, etc., in the contract literature—cases which must be regarded as doubtful in view of the double value (*kan* and *kana*) of the sign *KAN*. Cf. also Hommel, *Sumerische Lesestücke*, p. 112; *Südarabische Christomathie*, p. 23.

⁵ According to Demuth (in *B. A.*, III, p. 438, Note 2) and Ziemer (*ib.*, p. 480, Note 4) *sha* was erroneously omitted by the scribe. The frequent occurrence of the writing *epesh-an* in texts written by different scribes speaks decidedly against this explanation. We have here rather the same syncope of an accented vowel that we find in *anna* as over against *namāna*, 35 : 17, in *rimma* as over against *rimāna*, etc. Cf. Delitzsch, *Assyr. Gramm.*, § 37c., and Hilprecht, *Assyriaca*, p. 45. After a preceding vowel the first *e* of *epeshāna*, as it seems, may be dropped, cf. *a-na(sha)-pi-sha-an-ni* (Strassmaier, *Nabonidus* 186 : 5; 213 : 2; 1029 : 7) = *a-na(sha)-pi-sha-an-ni*. Tallquist (*l. c.*) and Delitzsch (*Assyr. Handwörterbuch*, p. 548b.) separate *pishannī* from *epishannī*, leaving the former untranslated.

ka-la (I H. No. 83, Rev., li. 16) or *ba-an kul-la-ti* (IV R., 56: 59b) is also the *ummiānu* or 'מֵאֲרָרָזִי (= *Urcannu-Uumānu*)¹ who taught all handicrafts and arts to mankind. In view of its origin (*epush-ān*) and of the writing *e-pu-sh-a-ni* just mentioned the constant writing of our name as (*Ea*)-*epush(-esh)-an* instead of *E-pi-sha-an* or the like (cf. Delitzsch, *Assyr. Gram.*, § 17) is not remarkable. The rejection of the final vowel in proper names is also very common. (Cf. e.g. *Bel-u-sal* (Peiser, *Babyl. Vert.*, 33: 12), *Itti-Bel-pa-shar* (cf. "Concordance"), *Ni-quad(ib.)* and the very frequent *Ri-mut*, etc. Whether in every case *Epushān* is an abbreviation of the longer name *Ea-epushān*, as in the passage quoted by Demuth (in *B. A.*, III, p. 415) is doubtful. It seems just as reasonable to regard "*Epushān*" as an originally professional name which became later a proper name, in the same way as *Ashlakā*, *Ikarna*, *Paharu* and others. That our interpretation is correct is proven by the fact that in genealogical statements (*N. apil-sha sha Y. apil "Epush(-esh)-an*) this name appears as a rule in the third place, where professional designations are very common, and that at least in two passages we find the original determinative ^{anānu} (instead of ^{an}) preserved; cf. Strassmaier, *Darius* 257: 5 (*Ubur*, s. of *Ardi-Bel*, s. of ^{anānu}*epush(-esh)-an* and 15 (*Bel-muballit*, s. of *Mardak-erba*, s. of ^{anānu}*epush(-esh)-an*).

From early days Babylonia was a country of many tongues, but at no other period of its varied history are we so impressed with the large foreign element living in the rich alluvial plain between the Euphrates and Tigris as during the centuries following the fall of Babylon, 538 B.C. Nebuchadnezzar's conquests in the West, accompanied by the removal of thousands of captives to his own land, the overthrow of the Babylonian empire by Cyrus' victorious armies and the gradual settling of Persian officers and merchants in the new province, the constant invasions of nomadic tribes ranging alongside the fertile banks of the two rivers and the rapid spread of the Aramean language over a large portion of Western Asia² affected the whole character and composition of the dense population very decidedly, changing the language, customs and life in this small country to a larger extent than the Arabian and Cassite occupations of the second millennium. The population of Babylonia at the time of Artaxerxes I. appears about as thoroughly mixed as that of the States of New York and Pennsylvania at our own time. And as the emigrants from Europe brought the local and personal names of their native lands to the different settlements in the New World, so Persians and Medians, Arameans and Sabaeans, Judeans and Edomites, etc., transplanted those of their former abodes (cf. Ashkelon 86: 8, Heshbon 86: 6) to ancient Babylonia.

¹ So far as I remember this correct interpretation of the name 'מֵאֲרָרָזִי goes back to Jensen. The exact place where he speaks about it I cannot at present recall.

² Cf. especially Eduard Meyer, *Die Entstehung des Judenthums*, pp. 8 ff.

The old Babylonian names begin to decrease and foreign names taking their place become very common. These new names are of inestimable value in more than one respect. Especially numerous are Persian and Aramean personal proper names. Cf. *Ahratush*, *Arabak*, *Arsham*, *Artá*, *Artabarri*, *Artahshar*, *Artarému*, *Aspa'dasta*, *Atrumannu*, *Attamarga*, *Attarapāta*, *Bagá*, *Bagá'dāta*, *Bagá'mahá*, *Bagá'miri*, *Bagapānu*, *Mānūshlānu*, *Mitrādātu*, *Mitrá'in*, *Pāpaku*, *Rashandātu*, *Rashanpāti*, *Shatabarzana*, *Tirakāma*, *Tiridātu*, *Tiriāma*, *Ushtabazana*, etc., on the one hand and *Abdu*, *Addu-na-tan-na*, *Addu-ramma*, *Appussá*, *Aqabi-ili*, *Até-iana*, *Attar-nūr*, *Barik-Bēl*, *Bariki*, *Barik-ili*, *Barik-Shamshí*, *Íadaha-Naba*, *Íadilh-ili*, *Íli-ídrí*, *Íli-qatari*, *Nahá-dala*, *Nabáhaqabi*, *Nabá-qatari*, *Nabá-zabad*, *Nadiru*, *Qusu-danu*, *Qusu-íahabi*,¹ *Rahím-ili*, *Shamshí-barakka*, *Zabídu*, etc., on the other hand. Unusually large is the number of Jewish names known from the Old Testament, especially from the books of Ezra and Nehemiah, which we meet frequently in our own cuneiform inscriptions. Others are unknown in the O. T. *Ad-dana* (אֲדָן וְאֶדָן), *Addu-ramma* (הַאֲרָמָה),² *Ahiáma* (אֲחִיָּה), *Ainá*³ (עֵינָן), *Aqábu* (עֲקֹב), *Bihá* (בְּנִי), *Bigá* (בִּצְיָה), *Gadaliáma* (גְּדַלְיָה), *Gira* (גִּירָה), *Íaggá* (חֲגִי), *Íadanna* (עֲדָנָה), *Íamada* (חֲמָדָה), *Íanana* (חֲנָן), *Íananí* (חֲנַנִי), *Íananiáma* (חֲנַנְיָה), *Íanán* (חֲנָן), *Jáhúlakim* (יְהוֹלָכִים), *Jáhúllānu* (יְהוֹלָנוּ), *Jádilh-ili* & *Jádilh-ili* (יְדִיעָאֵל), *Jadilháma* (יְדִיעָה), *Igdaliáma* (יְגִדְלָה), *Íli-ídrí* (אֲלִיעֶזֶר), *Íli-zabadu* (אֲלִיזָבָד), *Minahhimmu* (מִנְחִים), *Miniamíni* & *Miniamé* (בְּנִימִין), *Nabunda* (= *Nabutta* = *Nabúta* = נְבוּטָה), *Nadhiia* (נְדִיָּה), *Natan-ili* (נְתַנְאֵל), *Nigád(u)* (נִקְיָדָה), *Náhá* (נֹחָה), *Samia* (שָׁמְיָה), *Padáma* (פְּדָה), *Pani-ili* (פְּנִיאֵל), *Shabhtai* (שְׁבֹתַי), *Shama-hánu* (שָׁמַעֲנוֹן), *Shamshánu* (שְׁמִישׁוֹן), *Shilimmu* (שִׁלִּים), *Zabíia* (זְבִיָּה), *Zabína* (זְבִינָה), *Zabádu* (זְבִידָה), etc.

There is no doubt that a considerable number of the Jewish exiles carried away by Nebuchadnezzar were settled in Nippur and its neighborhood, where many of their descendants continued to live as long as this city existed, to judge from the many inscribed Hebrew vases excavated in the upper strata of its ruins. The Talmudic tradition, which identifies Nippur with Calneh (Gen. 10 : 10), gains new force in the light of these

¹The Hebrew בִּרְקֹס (Ezra 2 : 53, Neh. 7 : 55), which is identical with בִּרְקִס (Euting 861) and the Assyrian *Birpāsu* (cf. Delitzsch, *Prolegomena*, p. 212), also contains the god קֹס for whom cf. Baethgen, *Beiträge zur Semitischen Religionsgeschichte*, p. 11. The first element is possibly not the Aramean word for "son" (Gray, *l. c.*, p. 68, note 2), but the god *Bir* (cf. *Bir-Dadda*, בִּלְדֵר). Parallel names are בִּרְנָבִי (Vogüé, *l. c.*, 73) בִּרְנָבִישׁ (*Transactions of S. B. A.*, Vol. VI, p. 438). Hommel, abandoning Müller's erroneous explanation of Euting 861 as *Bilqs* (defended in his *Aufsätze und Abhandlungen*, p. 35) recently arrived at similar results.

²Point אֲרָמָה.

³Final *n* is frequently dissolved in a *spiritus lenis*, cf. *Shahri'ni* and *Shahri'*, *Miniamin(i)* and *Miniamé*, *Zabin(i)* and *Zabi*, *Íamada*, etc.

The *aj* of proper names in (B).-Ar. frequently corresponds to *ā* in Assyrian, cf. *Bigá*, *Íaggá*, *Eribá*.

names, strengthened by the argument that Nippur, which played a most prominent part in the early history of Babylonia, could not well have been omitted by the writer of Gen. 10 : 10. It is also important to learn from No. 84 of our inscriptions that "the river Kebar, in the land of the Chaldeans," by which Ezekiel, while among the captives of his people at Tel-abib, saw his famous visions of the cherubims (cf. Ez. 1 : 1, 3 : 3 : 15 : 10 : 15), and for which we hitherto searched in vain in the cuneiform literature, is doubtless identical with the ^{new} *Kabari*, a large navigable canal not far from Nippur. (Cf. also No. 4 : 9.)

It is natural to suppose that men of so many different nationalities living together in a comparatively small country should finally amalgamate and become one new people, to whose language and literature, customs and religion each nation represented contributed its own larger or smaller share. This process of gradual amalgamation is clearly visible in the language (cf. *e.g.*, the Persian words ^{anc} *dātahārī*,¹ ^{anc} *hūs* ; *ytahārī*;² (cf. also *u* : *har-ra*, 28 : 1, and *u* : *har-ri*, 73 : 1), ^{anc} *pitipabaga*;³) and proper names of our inscriptions. That captives and slaves without regard to their former position and nationality, as a rule, received a new name from their Babylonian masters, is illustrated by the large number of slaves with pure Babylonian names in the Neo-Babylonian contracts (cf. *B. A.*, III, p. 152). (Cf. also Daniel 1 : 7. But also Persians, Arameans and other immigrants from foreign countries who had settled in Babylonia adapted themselves more and more to their new surroundings, frequently giving their children Babylonian names. Cf. *Nidintum-Bel*, son of *Bagina* ; *Bēl-ittanna*, son of *Ushlabazana* ; *Ipišha-aplu*, son of *Karsakka* ; *Mardaka*, son of *Arabak* ; *Bēl-kallīša*, son of *A(?)dumamīasta* ; *Bēl-šir* and *Šaum-iddina*, sons of *Šurpa-usili*, etc. On the other hand we find Persian, Hebrew and Aramean names borne by children of persons with ordinary Babylonian names. This fact is doubtless due to the frequent marriages between Babylonian men and foreign women,⁴ also to fashion and—in the case of Persian names—to the powerful influence exercised by the ruling class in all affairs of public and private life. The following ex-

¹ Written ^{anc} *hūsasata-har-ra* (82 : 1, E.), ^{anc} *hūsasata-har-ra* (84 : 11, Lo, E.), ^{anc} *hūsasata-har-ri* (107 : 15), ^{anc} *hūsasata-har-ri* (88 : 18, R.). Identical with 𐎠𐎶𐎶𐎶 (Daniel 3 : 2).

² Written ^{anc} *hūsasata-har-ra* (102 : 8, O, Lo, E. & R, E. Lo, E.), ^{anc} *hūsasata-har-ra* (102 : 16), ^{anc} *hūsasata-har-ra* (1 : 29, 30 ; 50 : 11), ^{anc} *hūsasata-har-ra* (28 : 4).

Several times we find *har-ra* (cf. . . . *qī-mo-har-ra-gam-ma*, 5 : 1), *har-ra* (*il-ki-qī-mo-sha-shar-ri-har-ra* a *mīn-ma-na-da-na-tā-sha-har-ri*, 95 : 11f.), *har-ra* (*XVI na-na-kaspa il-ki-gam-ma qī-mo-har-ra a mīn-ma-na-da-na-tā-sha-har-ri*, 82 : 11f.), *har-ra* (*I)na-na-kaspa hūh-shar-ri qī-mo-sha-shar-ri-har-ra a mīn-ma-na-tā-sha-har-ri il-ki-gam-ma*, 83 : 11f., 12f.) or *har-ri* (13 : 1, 23 : 1, 44 : 2) in connection with *gam* "flour" and "all kinds of gifts for the royal palace." This word does not seem to be Semitic. Is it Persian?

³ Written *pi-ti-pa-har-ra* (15 : 4, 8, 16, L, E.).

⁴ The opposite case happened in No. 48, where a Persian by the name of *Miladāta* married a Babylonian wife, *Ekor-bēlā*, daughter of *Bēl-habāta-itanna*. The fruit of this marriage was a son, who received the Persian name *Bagam-ma*.

amples may serve as illustrations: *Artammara* (Pe.), son of *Bēl-ibni*; *Mitrā'in* (Pe.), son of *Marduk-nādin-shumma*; *Shatabarzana* (Pe.), son of *Bēl-ibni*; *Tīridāta* (Pe.), son of *Ninib-ēfir*; *Miniamini* (He.), son of *Bēl-abu-usur*; *Miniamē* (He.), son of *Bāniia*; *Ḥanān* (He.), son of *Bēlshana*; *Igdaliāma* (He.), son of *Nanī-nādin*; *Aqqabi-ili* (Ar.), son of *Aḥ-iddina*; *Bēl-barakki* (Ar.), son of *Marduk-ēfir*; *Shamshī-nadari* (Ar.), son of *Bēl-ēfir*. (In many cases former slaves who regained their liberty may have given their children names peculiar to their own people from which they were carried away.) Similar examples can be quoted from much earlier times. I remind my readers of *Rammān-shum-usur* and *Marduk-apal-iddina*, father and son of *Mili-Shipak*, a member of the Cassite dynasty, and of the names *Apil-Sin* and *Sin-maballit* borne by members of the so-called first dynasty of Babylon, whose Arabian origin was recently demonstrated by Sayce and Hommel. All these examples, which could be easily multiplied, teach us how difficult and impossible it is to determine the nationality of a person living in ancient Babylonia merely from his name.

The two proper names יִנְעֹבֶר (71) and אֲנִיר־בֵּלִית (66^a), which do not occur in the corresponding cuneiform inscriptions, have been excluded from the "Concordance of Proper Names" because their reading is doubtful. If בֵּר־י (71) were certain, we should expect the name of a deity in the first half, but a deity יִנְעֹ is unknown to me. Besides, the two letters נִי do not appear to be quite certain. The last three consonants in the second name represent the Babylonian goddess *Bēlit*. The first part is perhaps *indi-imdi* ("support is Bēlit"). The Aramaic transliteration of a Babylonian י (scarcely distinguished from ס in the pronunciation) by ס would not offer particular difficulties.

Contrary to the custom prevailing in the large number of Neo-Babylonian contracts, we find the phrase X. *apil(mār)-sha sha* Y. *apil(mār)* Z. only exceptionally in our own texts. In 48 : 35 we meet with the expression *Ni. apla sha A. apla sha Na.* and in 73 : 3f. with *N. apla sha B. mār I.* As a rule only the father's name is added, the phrase in use being *apla sha* (*passim*) or *māra sha* (6 : 1, 2, 10 ff.; 9 : 2; 10 : 2 and often) or *apil*¹ (*mār*) (13 : 2, 5, 7 ff.; 62 : 13 f. and often) or rarely *apil-sha sha* (16 : 13 ff.; 22 : 1 f.; 31). Sometimes two of them are found in the same inscription, cf. 12 : 9; 14 : 9 (*apla sha*) with 12 : 3, 8, 13, 16; 14 : 12, 16 (*māra sha*) or 27 : 9 ff. (*apla sha*) with 27 : 11 f. (*apil-sha sha*). In 100 : 2, 3 (*Bēl-ittanna*) and 8 : 19 (*Ninib-nādin*) father and son bear the same name.²

¹ *Apil sha* in 13 : 11 is a mistake of the scribe for *apil-sha sha* or *apla sha*.

² Cf. Gray, l. c., p. 5, Note 2.

TRANSLATIONS OF SELECTED TEXTS.

A complete transliteration and translation of the texts here published will be found in Series C. The most of these documents present but little difficulty to the translator. The few difficulties occurring in them are, for the greater part, confined to a number of new words or to certain titles of officers and technical terms more or less known from other inscriptions, and which have not yet found a satisfactory explanation. At the especial request of some gentlemen who have been instrumental in sending out this expedition, I add the transliteration, translation and a brief analysis of a few representative texts, in order to illustrate the general character of the hundred and twenty documents here published.

1.

No. 41 (cf. Pl. II, No. 2). Artax. I., year 35th, Elul 8th.

Contents: Guarantee that an emerald set in a gold ring will not fall out for twenty years.

Transliteration:

1. ^mBēl-ah-iddīna a ^mBēl-shu-ua apla sha ^mBēl- 2. a ^mUa-tin apla sha ^mBa-zu-za a-ua ^mBēl-nādin-shumma [apla sha] 3. ^mMa-ra-shū-ū ki-a-am iq-bu-ū am-ma a[n]-q[u] 4. sha tam-lu-ū-sha bar-ra-ay-tum sha ina hurāṣi shak-na-at 5. a-di XX shanāti sha la ma-qa-at sha ba-ar-ra-ay-tum 6. ulta un-qa sha hurāṣu na-shu-ūt. Iua ūma(m) maqāt(=RU) ba-ar-ra-ay-tum 7. ulta un-qa sha hurāṣu a-di la XX shanāti e-tir-ti 8. X ma-ua kaspa ^mBēl-ah-iddīna ^mBēl-shu-ua ^mUa-tin 9. a-ua ^mBēl-nādin-shumma i-nam-din-ū.

Translation:

Bēl-ah-iddīna and *Bēlshumma*, sons of *Bēl*, and *Uātin*, s. of *Ba-zu*, spoke unto *Bēl-nādin-shumma*, son of *Marashū*, thus: As concerns the gold ring set with an emerald, we guarantee that for twenty years the emerald will not fall out of the gold ring. If the emerald should fall out of the gold ring before the end of twenty years, *Bēl-ah-iddīna*, *Bēlshumma* (and) *Uātin* shall pay unto *Bēl-nādin-shumma* an indemnity of ten mana of silver.

For the names of the seven witnesses and of the scribe cf. the "Concordance of Proper Names."

Lines 15, f.: "Thumb-nail mark of *Bēl-ah-iddīna*, *Bēlshumma* and *Uātin* instead of (supplement *ku-am*) their seal."

Annotations: No. 1, L. 1. For the transliteration of the various ideograms for *Bēl*, cf. p. 23. **L. 4.** For *tambū*, "setting" ("Besatz"), cf. I R. 35, No. 1, 20; more frequent is *tambū* (cf. Delitzsch, *J. H.*, p. 411). That *uqqa*, "ring," is *fem.*, is shown by the suffix *sha* (in *sha tambū sha*).—*Bar-ra-ay-tum*, *ba-ar-ra-ay-tum* (l. 5), *ba-ar-ra-ay-tum* (l. 6), "emerald," known only from this passage, cf. He. כֶּרֶס (Ezek. 23: 13; Ex. 28: 17; 39: 10), Sskr.

2.

No. 57, Artax. I., year 37th, Adar 17th.

Contents: A Babylonian citizen becomes surety for the release of his nephew from prison under the condition that the latter shall not leave Nippur without especial permission.

Transliteration:

1. ^mBēl^l-ah-iddīna apla sha ^mBēl^l-nā'id ina hū-ad lib-bi-shu 2. a-na ^mBēl^l nādin-shumma apla sha ^mMa-ra-shū-ū 3. ki-a-am iq-bi am-ma ^mNi-din-tum^dBēl^l apla sha ^mEshē-ēfir 4. ahī-ia sha ina bit ki-lu gab-ti ina pānī-ia 5. mūsh-shir b(p)u-at-su lu-ush 6. sha ultu Nippur^{ki} a-na a-shar sha-nam-ma la il-la-ku. 7. Ar-ki ^mBēl^l-nādin-shumma apla sha ^mMa-ra-shū-ū ish-me-shu-ma 8. ^mNi-din-tum^dBēl^l apla sha ^mEshē-ēfir ahī-shu sha ina bit ki-lu gab-ti 9. ina pānī-shu an-dash-shir. Ina ūmu(-ma) ^mNi-din-tum^dBēl^l 10. apla sha ^mEshē-ēfir ultu Nippur^{ki} a-na a-shar sha-nam-ma 11. il-la-ak-ku sha la dīnu (written DE-TAR) a-ra-ga-mu 12. ^mBēl^l-ah-iddīna X ma-na kaspu a-na ^mBēl^l-nādin-shumma ina-an-din.

Translation:

Bēl-ah-iddīna, son of *Bēl-nā'id*, of his own free will spoke to *Bēl-nādin-shumma*, son of *Marashū*, thus: Deliver unto me *Nidintum-Bēl*, son of my brother *Eshē-ēfir*, who is held in prison. I shall become bail for him that he does not go from Nippur to any other place. Whereupon *Bēl-nādin-shumma*, son of *Marashū*, granted his request (literally "listened to him") and delivered unto him *Nidintum-Bēl*, son of his brother *Eshē-ēfir*, who was held in prison. If *Nidintum-Bēl*, son of *Eshē-ēfir*, should go from Nippur to any other place without legal process (*i. e.*, without having obtained legal permission), *Bēl-ah-iddīna* shall pay to *Bēl-nādin-shumma* ten mana of silver.

Names of five witnesses and the scribe. Seal of the first witness.

markata, Targ. מַרְכָּתָא, (s) *markatā*, —*sha* . . . *shakut* (Permans.) instead of *sha* . . . *shakuti(a)*, (Rel.). L. 7. *adi la*, "before the end of" ("vor Ablauf von"); passages like 19: 11; 40: 5 (*a di-i*) prove against Delitzsch, *L. II.*, p. 23, that the Assy. preposition and conjugation *adi* is not "durchgängig zu *adi* abgeschliffen"—*e-fir-ti*, subst. fem. (notwithstanding the three perpend. wedges, the first sign is apparently intended for "e") "Schadloshaltung, Entschädigung," "indemnity," a word known to me only from this passage and Const. XI. 500: 10 (*e-fir-tum*).

Annotations: No. 2. L. 3. *ki-a-am*, cf. also *ka-a-ma* (43: 2) and *ka a ma* (3: 5, cf. also *sha-nam-ma* "another," 36: 10, instead of the common *sha-nam-ma*). L. 5. *b(p)u-at-su lu-ush*, cf. the similar text, Strassmaier, *Cyrex* 281. For the abbreviated form *lu ush* (= *lu+ushshī*), cf. *lu-ug*, "I will go out," and Delitzsch, *Assyr. Gram.*, § 39. L. 10. *sha lu*, "without," very frequent in the Contract literature (cf. Z. I., IV, 70), but misunderstood by Pinches (in *The Journal of the Royal Asiatic Society*, July, 1897, p. 601, No. 5, l. 11) and wanting in Delitzsch, *L. II.* That DE-TAR, "judge," must also have had the value *dīnu*, "judgment," becomes evident from its connection with *ragāma*, and from passages like 32: 2 (*mīm-ma di-i-ni a-ra-ga-ma*). The phrase *dīnu a ragāma*, so far as I can see, confined to the language of the time of the Persian kings, means literally "entering complaint and judgment," or rather "judgment and entering complaint" (the more important word of the phrase being placed first), describing the "legal process" ("Gerichtsverfahren") according to its two principal features. Cf. the phrase

3.

No. 69, Artax. I., year 39th, Adar 4th.

Contents: Agreement to abandon legal proceedings. An inhabitant of Nippur complains to *Bēl-nādin-shumma*, that the latter's servants, in collusion with his own brother and nephew, have robbed his house. On the property being restored, he agrees for himself and his children to take no legal proceedings against the servants or their master.

Transliteration:

1. ^mĒ-da-ar-na' apla sha ^mRa-hi-mi-ili sha ina puhri Nippur^k. 2. a-na ^mBēl-nādin-shumma apla sha ^mMu-ra-shū-ū iq-bu-ū am-ma ^bmāri-bītāti-k[a]. 3. ^ba-lik na-ash-par-ti-ka a ^bardāni-ka it-ti ^mZab-di-ia ahī-ia u ^mBēl-it-tan-na māri-[shu?]. 4. a-na bītī-ia [ki-i] i-ra-hu' nikasi-ia u ā-di-e bītī-ia it-ta-shū[?]. 5. Ar-ki ^mBēl-nādin-shumma a-na ^bmāri-bītāti-shu ^ba-lik na-[ash]-par-ti-shu ^bardāni-shu. 6. ^mZab-[di]-ia u ^mBēl-it-tan-na i-[shu-at]-ma nikasu shu'ātu (=MU¹), cf. l. 8). 7. ina qātū-shu-[nu] ish-shu-am-ma ā-tir-ma a-na ^mĒ-da-ar-na' id-din. 8. Nikasu shu'ātu ^mĒ-da-ar-na' ina qāt ^mBēl-nādin-shumma ^bmāri bītāti-[shu]. 9. a ^ba-lik na-ash-par-ti-shu a ^bardāni-shu ma-hi-ir. Dina (written DI-TAR) a ra-ga-[nu]. 10. sha ^mĒ-da-ar-na' u māri-shu a-na mah-[hi] nikasu shu'ātu it-ti ^mBēl-[nādin-shumma]. 11. ^bmāri bītāti-shu ^ba-lik na-ash-par-ti-s[hu u] ^bardāni-shu a-na āmu (-ma) sa-a-lū [ia-nu]. 12. ul i-tur-ra-ma ^mĒ-da-ar-na' u māri-shu a-na mah-hi nika[sa shu'ātu]. 13. it-ti ^mBēl-nādin-shumma ^bmāri-bītāti-shu a ^ba-lik na-ash-par-ti-shu u ^bard[āni-shu]. 14. a-na āmu(-ma) sa-a-lū ul i-ra-ga-gu-[nu].

Translation:

Uarna' (= *Hydarnes*), son of *Rahim-ili*, of Nippur, spoke to *Bēl-nādin-shumma*, son of *Murashū*, thus: Thy bondslaves, thy messenger and thy servants, in collusion with *Zabdiia*, my brother, and *Bēl-ittanna*, his son, have entered my house and carried off my property and my household goods. Whereupon *Bēl-nādin-shumma* examined his bondslaves, his messenger, his servants, *Zabdiia* and *Bēl-ittanna*, took that property away from them and returned it to *Uarna'*. That property *Uarna'* has received from *Bēl-nādin-shumma*, his bondslaves and his messenger and his servants. There shall be no legal proceedings of *Uarna'* and his children on account of that property against *Bēl-nādin-shumma*, his bondslaves, his messenger and his servants *in perpetua*; *Uarna'* and his children shall not bring suit again on account of that property against *Bēl-nādin-shumma*, his bondslaves and his messenger and his servants *in perpetua*.

nabtan mahāro (cf. Turkish *alışveriş*, "Buying and selling," and the similar phrases in Arabic and Persian), "Selling and buying," i. e., "business," "Handel, Geschäft" (where also the more important word stands first in Assyrian). Cf. for our expression, *dina a ragana*, No. 69 : 9 (7 : 19) and Preisler, *Babyl. Votänge*, CXIII, 20 (Darius). In the latter two passages this phrase is used for the more common single word *raganna*.

Names of twenty-two witnesses and the scribe, 'Seals of *Udarna*' and his son, *Ufannitiama*, who acts as a witness, and of five other witnesses.

4.

No. 4, Artax. I., year 22d, Tishri 28th.

Contents : Obligation for the repayment of dates in kind to be delivered at a certain place and time, with penalty of doubling the amount due in case of default.

Transliteration :

1. *LX gur sulappu sha* ^{m. 4} *Bēl-nādin-shumma apla sha* 2. *"Ma-ra-shū-ū ina mah-hi*
"Itti-Bēl-ab-ūu gal-la 3. *sha* ^{m.} *Ar-lu-ah-sha-ar*, *Ina* ^{ab.} *Kislimu sha shattu XVII^{kan}*
4. ^{m.} *Ar-luh-sha-as-su sharra sulappu mā (A.A.N)* 5. *LX gur ina* ^{ab.} *ma-shi-hu sha I pī I*
qa 6. *ina* ^{ab.} *Shu-sha-ūu i-nam-din*, *A-na a-dan-ni-shu* 7. *sulappu mā LX gur lu id-dan-*
na ina ^{ab.} *Shabātu* 8. *sha shattu XVII^{kan}* C.VX *gur sulappu* ^{1-10 m. 12} *Ka-ba-ru i-nam-din*.

Translation :

Sixty *gur* of dates, due from *Itti-Bēl-abūu*, slave of *Artahshar*, to *Bēl-nādin-shumma*, son of *Murashū*. In the month of Kislev of the twenty-second year of King Artaxerxes he shall deliver (give) the dates, that is to say sixty *gur*, in Susa, according to the measure of I pī I *qa* (=37 *qa*). If at that time he shall not have delivered the dates, *i. e.*, sixty *gur*, he shall give 120 *gur* of dates at the canal Kabaru in the month of Shebat of the 22d year.

Names of five witnesses and the scribe, Seal of *Itti-Bēl-abūu*.

Annotations: No. 3. L. 1. *sha ina pūhru Nippur*, *i. e.*, "who (lives) in the aggregation of houses (*pūhru*, "totality") of Nippur." From a comparison of our passage with 87: 5 (*o-di mEba. 4 Bēl-a-na pūhri i ka-ash-shi du*, "until E. arrives there") and 7: 8 (*ina ama t-may mE. asna pūhri i ka-ash-shi du* (observe the *i* after the second radical in the two passages!) *nikasa sha'dtu mE. ana a-ha-i-ma a-na mE. i-nam-din* ("when E. arrives there, he shall restore that property to E."): it becomes evident that (*ina* *ama*) *pūhri* is here used as a synonym of *ina* (*ana*) *libbi*. **L. 2.** *lyba* instead of *qba*. Cf. the similar forms *ish ma-shū-ma*, 48: 10 (instead of *ish ma-sha-ma*, 52: 7) or *ish-ma-sha-ūu ti ma* (instead of *ish-ma-sha-ūu ti may* and the abnormal form *ish shū-ma-sha*, 87: 6 (= *ishma-sha*) and [*i sh*] *ma-ma*, 3: 11 (= *ishma-ma*, praes., instead of praeter, *ishma-ma*). Cf. also *ish ma-sha-ma*, 26: 9, and *id-da-ash-shi*, 52: 9, where the suffix *shī* stands for *sha-ma-sha* *batati*, "bond-slaves." *TUR-E*, apparently to be read *mar-bati* to judge from the way in which its plural is written in our text (*TUR-E batati*, cf. *Epl. A.N^{ph}. batati* *ban*, "temples," alongside of *batati* *bi*, Delitzsch, *A. H.*, p. 171). Outside of the inscriptions of Artaxerxes I., where *TUR-E* occurs frequently (mostly preceded by the determinat *amla*, cf. 14: 6, 13: 15; 3: 11; 45: 30; 50: 7, [13], 59: 7, 8, 15; 68: 2; 83: 9, 15; 84: 4, but also without it, cf. 1: 6, 20, 29 f.), I have not met with this expression except in a proper name (Strassmaier, *Cyros* 146: 10), which apparently is not to be transliterated *duTUR-E iddina* ("the god *TUR-E* has given," Demuth in *B. A.*, III, p. 416, No. 24), but *du-mār-bati iddina* ("God has given a *mār-bati*). *amlaqna bat*, "one born in the house," I regard as the Assyrian equivalent for the Latin *domus*, "a bondslave," in distinction from slaves captured in war, purchased or acquired in another way. **L. 3.** *m. 4. Bēl-it-tan-na* for *it-tan-na* instead of *id-dan-na*, cf. Introduction, p. 24 **L. 4.** *nikasi* *ia a ā di c-bati* *ūu*, cf. 87: 7 (*mānana nikasa ā-di-a hoangara a ā-di-a pūhru* *ay*). **L. 9.** For *dina a rapana* cf. the previous text. **L. 11.** *in na* supplemented according to a similar passage in Peller, *Babylonische Verträge*, CNIII, 20 E. The more common phrase is *qunana* *al ishi*.

No. 4. L. 7. *ma (A.A.V)* or *'a*, generally translated "im Betrage von," corresponds in its usage rather to "namely" (*i. e.*) or to our parenthesis cf. 29: 17f.; 35: 18; 36: 9 E.; 66: 4 E.). **L. 8.** For the river *Ka-ba-ru*, if here a river, cf. Introduction, p. 28.

5.

No. 6, Artax. I., year 26th, Iyyar 7th.

Contents: Obligation for the repayment of half a mine of silver with penalty of 10 per cent. interest (double the amount of the usual rate) in case of failure in the payment of the debt at the specified time.

Transliteration:

1. $\frac{1}{2}$ *ma-na kaspa qa-lu-û sha* ^{m.d} *Bel-nadin-shumma mîru sha* 2. ^m *Ma-ra-shû-û ina muh-hi* ^m *Zêr-akin mîru sha* 3. ^{m.d} *Daiian-ah-iddina* ^h *gal-ta sha* ^m *Ar-ta-a* 4. *kaspa sha a-na* ^m *At-ta-ra-pa-ta* ^h *da-shi-in* 5. *sha* ^m *Ar-ta-a a-na muh-hi* ^m *Zêr-akin iddan (-na)* 6. *Ina ki-ti sha* ^{ab} *Aru sha shattu* *XXVII* ^{ab} 7. *kaspa mî* $\frac{1}{2}$ *ma-na i-nam-din* 8. *A-na a-dan-ni-sha* 8. *ta id-dan-nu arhi* ^m *ina muh-hi* 1 *ma-ni-a* 9. *It shigla ha-bat-lam i-nam-din*.

Translation:

Half a mine of fine (?) silver, due from *Zêr-akin*, son of *Daiian-ah-iddina*, slave of *Artâ*, to *Bel-nadin-shumma*, son of *Murashû*—silver which has been paid to *Attarapâta*, the dashîa (officer of unknown functions) of *Artâ*, on the account of *Zêr-akin*. At the end of the month of Iyyar of the 26th year he shall pay the silver, *i. e.*, half a mine. If at that time he shall not have paid, he shall pay interest at the rate of two sheqels pro mine per month (= 10 per cent.).

Names of five witnesses and the scribe.

6.

No. 51, Artax. I., year 26th, Adar 26th.

Contents: Obligation for the delivery of 25,240 sun-dried bricks due from four persons at a specified time and place.

Transliteration:

1. 25,240 *libittu* ^{ab} *sha* ^{m.d} *Bel-nadin-shumma apla sha* ^m *Ma-ra-shû-û* 2. *sha qit* ^m *Iti* ^d *Bel-pa-shar* ^h *ardu sha* ^{m.d} *Bel-nadin-shumma ina muh-hi* 3. ^m *Erība-a apla sha* ^{m.d} *Ninib-nadin* ^{m.d} *Bel-nadin apla sha* ^{m.d} *Bel-maballit(-it)* ^{m.d} *Ninib-ah-iddina* 4. *apla sha* ^m *Ar-di-ka-lu-ra-bû a* ^{m.d} *Ninib-ana-biti-sha apla sha* ^m *Lu-û-i-di-in* 5. *Ina* ^{ab} *Dû-zu sha shattu* *XXVII* ^{ab} *libittu* ^{ab} *mî* 25,240 ^m *ina* ^{ab} *Ninib-a-pa(-it)-it(-it)-sha(-it)* 6. *i-lab-bi-na-ma i-gum-mar-a* ^m *ina ki-si i-man-na-a* ^m *i-na-an-din-a* 7. *Ina libittu* ^{ab} *mî*

Annotations: No. 5, L. 5. *SE an iddan* (for *iddanant*), Relat. clause of which *Bel-nadin-shumma* is the subject, unless *an* be regarded as a mistake of the scribe for *na* (= *anadu* "which has been paid"). **L. 7.** *ana* and *ina adanu-sha*, *i. e.*, "at the fixed time," et. the similar expression *anant may ma lu kaspa a ina pait sha* (66; 4 L.), "when the silver loaned to him is due" (= wenn die Zeit erfüllt ist, *i. e.*, "der Termin für die Zahlung des Silbers fällig ist"). **L. 8.** *arhi*, "per month," more common is *sha arha* (66; 5 and Tallquist, *l. c.* p. 10, li. 8).

25 240 ina lib-bi 11000 libbittu^{alt} ina muh-hi^m Eribā-a, 8. 5700 ina muh-hi^m Bēl-nādin,
4 280 ina muh-hi^m Ninib-aḫ-iddīna 9. 4 260 ina muh-hi^m Ninib-ana-bītīsha.

Translation:

Twenty-five thousand two hundred and forty adobes (sun-dried bricks) to be paid by Eribā, son of Ninib-nādin, Bēl-nādin-aplu, son of Bēl-muballit, Ninib-aḫ-iddīna, son of Adi-ekallu-rabū, and Ninib-ana-bītīsha, son of Lū-idlīa, to Bēl-nādin-shumu, son of Murashū, through his slave, Iti-Bēl-pashar. In the month of Tammuz of the 37th year in the town of Ninib-aparishu(?) they shall make the adobes, *i. e.*, 25240, accurately count and deliver them at the brickshed. From the 25240 adobes 11000 adobes are due from Eribā, 5700 from Bēl-nādin, 4280 from Ninib-aḫ-iddīna, 4260 from Ninib-ana-bītīsha.

Names of ten witnesses and the scribe.

7.

No. 17, Artax. I., year 29th, Ab 19th.

Contents: Mortgage. An orchard is pledged by two brothers as security for the payment of their debt.

Transliteration:

1. CXXX gur sulappu sha^m Bēl-nādin-shumu apla sha 2. ^mMu-ra-shū-a ina muh-hi^m Shumash-shum-iqīsha (-sha) 3. u ^mBēl-a-ni apli sha^m Kī-din. Ina^{wh} Tishrītu sha shattu NXX^{kan} 4. sulappu mā CXXX gur 5. ina^{an} ma-shi-hi sha^m Bēl-nādin-shumu ina ha-ga-rī inamdin(-in)-a. 6. Epil-shu-nu aq-pu bit^b BAX-shu-nu sha kishādī^{neu} Har-ri-pi-qu-du 7. mash-ka-nu sulappu mā CXXX gur 8. ina pān

Annotations: No. 6. L. 1. libbittu^{alt}, not libnāti. Cf. the instructive passage Strassmaier, *Nabon.* 256, li. 1 (*II M libbittu^{alt}*) with li. 6 (*II M libbittu^{alt}*). As stated above, p. 20, note 1, ZUN is principally a mere determinative after nouns in singular with a collective meaning. It is also frequently placed after substantives like *alpa*, "ox" (67:10), *libbittu*, "brick," which in themselves are no nouns with a collective meaning, but often occur in a larger number (herd, school, etc.). Substantives commonly counted, such as *namu*, *shiqbu*, *alpa* (49:2), *libbittu*, etc., stand in singular after numbers, as in Hebrew, except they are to be taken individually (*IV alpa^{pl}*, *IV alpi*, 35:8). **L. 6.** *ina ki si i man-nu-ni i-na an-din-a*, "they shall count them with the *kissu*" or "at the *kissu*"? As to the writing of *ki-si* another partly effaced passage is of importance (Strassmaier, *Cyrus* 255:10 f., left untranslated by Demuth in *B. A. L.* III, p. 432), which is to be restored as follows: *ina[kī]-kissu i-man-ni [ma] a-na^m Adi^b Bēl [i-man-din]*. The precise meaning of the word *kissu* must remain undetermined for the present, it can, however, scarcely be separated from another word used in connection with bricks, Strassmaier, *Nabonidus* 264:1 f.; *IV shiqbu kispu a-na ka-si e sha libbittu^{alt}*. In view of such expressions as *ina ha-gāri inamdin*, "he shall deliver (the dates) at the storehouse," I am inclined to see in *kissu* the place where bricks are delivered, counted and stored, *i. e.*, "the brick shed," deriving it from *kashū*, "to cover." All sun-dried bricks had to be protected from destruction by rain and apparently were stored under a shed in the same way as they are stored with us before they are baked.

^m*Bēl²-nādin-shumu* ^h*Rāshū(-ū)* *sha-nam-ma ina muh₂-hi* 9. *ul i-shal-laḡ a-di* ^m*Bēl²-nādin-shumu* 10. ^h*rāshū-su in-ni-ti-ir. Ishṭin(-ru) b(p)ut shanī(-i) na-shū-a sha ki-rib it-tir.*

Translation :

One hundred and thirty-nine *gur* of dates, due from *Shamash-shum-igisha*, and *Bēlāni*, sons of *Kidin*, to *Bēl-nādin-shumu*, son of *Murashū*. In the month of Tishri of the 29th year they shall deliver the dates, *i. e.*, 139 *gur*, in the storehouse according to the measure of *Bēl-nādin-shumu*. Their orchard, their *bit-qashtu*, situated on the bank of the canal *Harripiqudu*, is held by *Bēl-nādin-shumu* as pledge for the dates, *i. e.*, 139 *gur*. No other creditor has power over it until the claim of *Bēl-nādin-shumu* has been satisfied. One is security (responsible) for the other that the debt shall be paid (literally "that he will repay the loan").

8.

No. 48 (cf. Pl. iv, No. 5), Artax. I., year 36th, Tishri 21.

Contents : Sixty-year lease of two kinds of lands and buildings, the rent being paid in advance and the tenant guaranteed against all claims.

Transliteration :

1. ^m*Ba-ga²-ni-i-ri māru sha* ^m*Mi-it-ra-da-a-tū ina ha-ad lib-bi-sha a-na* ^m*Bēl²-nādin-shumu māru sha* 2. ^m*Ma-ra-shū-ū ki-a-am iq-bi un-ma* ^{sh}*ra-na zaq-pa a pi*

Annotations: No. 7, L. 5. *Ḥaḡḡa* has been translated differently, "plucked(?)" by Peiser, "xiell, der Ort der Palmenpflanzung, wo die frischgeplückten Datteln gesammelt werden" by Delitzsch. The latter explanation is nearly correct. From 19:7 we learn, however, that the *Ḥaḡḡa* is not confined to the "Palmenpflanzung" (Dehtzsch), but that it may be situated in a gate *ina ḡaḡḡi sha ina bābi Ḥaḡḡa*. In all probability, therefore, it denotes the storehouse of the dates in general. **L. 6.** *Eḡḡa-na zaq-pa, i. e., eḡḡa-na ḡiḡim ma zaq-pa* (cf. Strassmaier, *Nabonidus*, 116:2; 178:1; 964:1 f.). *Bat-ma* B.IV (81:2, cf. also 13:2, and *bat* B.IV, 10:4; 36:4), *bat* B.IV (10:2; 36:8), *bit* or B.IV (19:8; 31:8; 37:7 and often) and, most frequently of all, *bit* B.IV (8:2 ff., 12:2 ff., 74:2 ff., etc.), expressions wanting in the earlier language, occasionally found in the contracts of the sixth century and very common at the time of Artaxerxes I. and Darius II., seem to have been introduced into Babylonia with the Persian conquest. They are synonymous terms, in all probability applying to a piece of land subject to a certain royal tax and military requisition generalized under the technical term of (*bat*) *qashtu* "a property (subject to the requisition) of the bow." For *bit zaqashtu* as a synonym of *bat esha* cf. 30:3 with 45:9f. In what this royal tax consisted we learn from texts like 5:1; 13:1; 41:1 f., 82:1 f., 83:1 f., 95:11 f. (cf. p. 28, where these passages were transliterated, except 44:1 f., which reads: IV. *ma-a kaspa il li ga-ma-ra-tu* [Quic] *ba a-ra a-min na nādin-tam sha bit sharri*). According to these passages it consisted of men (soldiers), flour, *buri* and different other gifts, varying according to the size and value of the taxed property. As in the case of lands held in fief, perhaps originally the term (*bit*) *qashtu* applied to certain property allotted by the crown (Persian kings) to certain persons under the condition of furnishing a fixed number of bowmen (*saba qashtu*) and of rendering other military service. Cf. the frequent expression *bat qashtu* (8:2, 11; 10:4; 12:4; 38:1; 60:10, 18, etc.). **L. 7.** *maḡḡa-ka-na*, "pledge, security," plural *maḡḡa-ka-na-ti* (cf. *maḡḡa-ka-na-pi-ti* (25:9), *maḡḡa-ka-na-ti* (60:6), *maḡḡa-ka-na-a-tū* (82:11)); the length of the second vowel, *maḡḡa-na*, inferred from the Aram. מַגְגָּנָא, is proved by the writing *maḡḡa-ka-na* (19:10). **L. 10.** ^h*Rāshū su* (9:10; 22:11; 95:10) *ra-sha-us su* (100:9) *...rāshū-tsu*, alongside of *rāshū-ut-su* (19:12 and Strassmaier, *Nabonidus* 17:16, cf. II R. 27:43, c. f.).

shul-pu u ^{shc}zêru zaq-pu u pi shul-pu 3. sha ^mRu-shû-un-da-ti aḥ abi-ia mi-ta-nu-û sha kishād ^{miru^d}Šin u kishād ^{miru}Shi-li-ih-ti 4. ã bitāti shû-bat āti sha ina ^{ab}Ga-li-iā itānu UŠH-SA-DU ^{shc}zêru sha ^{m^d}Nabû-aḥē-iddina aplu sha ^{m^d}Ninib-nādin 5. u UŠH-SA-DU ^{shc}zêru sha ^{m^d}Ban-a-ni-érish ^hmār Nippur^{ki}, shātu UŠH-SA-DU ^{shc}zêru sha ^mMi-nu-û^d Bêl-da-na 6. aplu sha ^mBa-la-lu, shadā kishād ^{miru^d}Šin, amurru kishād ^{miru}Shi-li-ih-ti u UŠH-SA-DU ^{shc}zêru 7. sha ^mRu-shu-un-pa-a-ti ^hsi-pir sha ^mAr-ta-ri-c-mu kul-lu a-na ^{ba}BAR u za-ki-pa-tū 8. a-di L^N shanāti lu-ad-dan-kém-ma ^{shc}zêru zig-pu a-na ^{ba}BAR ana shatti X^N gur sulappu 9. u ^{shc}zêru pi shul-pu a-na za-qip-û-tū kil-lu. Ar-ki ^{m^d}Bêl-nādin-shumu aplu sha ^mMa-ra-shû-û 10. ish-mu-shû-ma ^{shc}zêru zaq-pu u pi shul-pu zitta-shu ã zitta sha ^mRu-shû-un-da-a-tū aḥ abi-shu 11. mi-ta-nu-û ^{shc}zêru zaq-pu sha ina lib-bi a-na ^{ba}BAR ana shatti X^N gur sulappu u ^{shc}zêru pi shul-pu 12. sha ina lib-bi a-na za-qip-û-tu a-di L^N shanāti u-kil. Ina shatti ina ^{ab}Tishriti X^N gur sulappu 13. ^{ba}BAR eqil-shu gam-ri 14. sha shanāti 'a L^N ^mBa-ga'-mi-i-ri aplu sha ^mMit-ra-da-a-tū ina qāt² ^{m^d}Bêl-nādin-shumu mārū sha 15. ^mMa-ra-shû-û ma-hir e-lir. Ina āmu(-ma) a-di la shanāti 'a L^N i-shal-lim-û 16. u ^{shc}zêru shu'ātu ^mBa-ga'-mi-i-ri a-na ^{m^d}Bêl-nādin-shumu ik-ki-mu ku-um dal-la 17. sha ina lib-bi i-pa-shu u zig-pu sha ina lib-bi i-z-qu-pu I billu kaspu ^mBa-ga'-mi-i-ri 18. a-na ^{m^d}Bêl-nādin-shumu i-nam-din. Ina āma(-ma) pa-qa-ru ina muh-ḥi ^{shc}zêru shu'ātu il-tab-shû-û 19. ^mBa-ga'-mi-i-ri ^{shc}zêru shu'ātu ū-mar-ray-am-ma a-na ^{m^d}Bêl-nādin-shumu i-nam-din. 20. Ullu ^{ab}Nisumma shatti XXXVIT^{kon} ^mAr-taḥ-sha-as-su sharru ^{shc}zêru shu'ātu a-di L^N shanāti 21. ana ^{ba}BAR u za-qip-a-tu ina pān ^{m^d}Bêl-nādin-shumu aplu sha ^mMa-ra-shû-û.

34. Šupur ^mBa-ga'-mi-i-ri aplu sha ^mMit-ra-da-a-ti ku-um kunukki-shu shû-um-da-a-lim.

37. Ina a-sha-bi sha 'E-kūr-be-lit mārta sha ^mBêl-balātu-it-tan-na ummu sha ^mBa-ga'-mi-i-ri sha-tar sha-tir.

Translation:

Baga'miri, son of *Mitradātu*, spoke of his own free will to *Bêl-nādin-shumu*, son of *Marashû*, thus: My orchard and uncultivated land and the orchard and uncultivated land of *Rushundātu*, my deceased uncle (literally "brother of my father"), situated on the bank of the canal *Šin* and (on the bank) of the canal *Shilihtu*, together with the dwelling houses in the town of *Galiia*, on the North adjoining the property of *Nabû-aḥē-iddina*, son of *Ninib-nādin*, and (adjoining) the property of *Banani-érish* of Nippur, on the South adjoining the property of *Mina-Bêl-dāna*, son of *Balātu*, on the East the bank of the canal *Šin*, on the West the bank of the canal *Shilihtu* and (adjoining) the field of *Rushumpāti*, secretary (?) of *Artarēmu*—all I will give to thee for sixty years for rent

and for planting it with trees, hold thou the orchard for a rent of twenty *gur* of dates per annum and the uncultivated land for planting it with trees. Whereupon *Bēl-nādin-shumma*, son of *Murashū*, accepted his offer (literally "hearkened unto him"), and for sixty years he took over (literally "held") the orchard and the uncultivated land, his (*i. e.*, *Bagā'miri's*) portion and the portion of his deceased uncle *Rashūmādū*, the orchard part for a rent of twenty *gur* of dates per annum, and the uncultivated part for planting it with trees. Each year in the month of Tishri, *Bēl-nādin-shumma* shall pay the twenty *gur* of dates to *Bagā'miri*, as rent of that property.

The entire rent of his property for sixty years *Bagā'miri*, son of *Mitrādātu*, has received from *Bēl-nādin-shumma*, son of *Murashū*, he has been paid. If before the end of the sixty years *Bagā'miri* should take away that property from *Bēl-nādin-shumma*, *Bagā'miri* shall pay one talent of silver to *Bēl-nādin-shumma* as compensation for his work expended thereon, and for the trees which he has planted thereon. In case any claim should arise concerning that property, *Bagā'miri* shall settle the claim brought against that property (redeem it) and pay for *Bēl-nādin-shumma*.

From the month of Nisan of the 37th year of King Artaxerxes that property is held for sixty years for rent and for planting it with trees by *Bēl-nādin-shumma*, son of *Murashū*.

L. 34: The (print of the) thumb-nail of *Bagā'miri*, son of *Mitrādātu*, was placed [upon the tablet] instead of his seal.

L. 37: In the presence of *Ekar-bēlīl*, daughter of *Bēl-bahātu-ittannu*, mother of *Bagā'miri*, the writing has been written.

Names of thirty witnesses (lines 22-33) and the scribe (l. 35). Eleven of these witnesses left their seal impressions, accompanied by their names, on the four edges of the tablet.

Annotations: No. 8, L. 2. The orig. meaning of the phrase *qūpa* or *šezi'ra* *pū shalpa*, plur. *šezi'ra* *pū shalpa* (86^v: 2 f., 16), is not quite clear (cf. also Peiser, *Kiltschriftliche Aftenstücke*, 101), although it often occurs in our texts, either alone (*q. g.*, 3: 5; 40: 3; 86^v: 2 ff.; 88: 2; 102: 1 ff.) or more frequently in connection with *qūpa* or *šezi'ra* *zappa* (*q. g.*, 9: 6; 10: 1; 28: 1; 31: 8; 32: 2; 72: 1). That it is to be transliterated *pū shalpa* (Peiser) not *shah-pu* (Ziemer in *B. A.*, III, p. 456, No. 8) is settled by Strassmaier, *Nabuchodonosor* 4: 12, *pū shā-lu-pu*. As to its general meaning there can be no doubt that it denotes a piece of land which at the time of the transaction is not under cultivation (*i. e.* "unbebaut, brach liegend"). This may be inferred from the manner in which it is used in connection with *šezi'ra* *zappa* (and *zappa*, above l. 8), from which it is carefully distinguished, and from different references made to *šezi'ra* *pū shalpa* in a number of texts. In our text the *šezi'ra* *pū shalpa* is given to a man *ana zappūta* (lines 7, 9, 12; cf. also *zappūnuta*, Strassmaier, *Nabuchodonosor* 115: 12), *i. e.*, "to be planted with trees" (cf. above, p. 36, annot., l. 6). In 10: 4 ff. we read *šezi'ra* *zappa ana banī-larqūta pū shalpa ana irishūta . . . iddinū*, "they gave the orchard to be taken care of" ("zu gärtnerischer Pflege," Delitzsch, *B. A.*, III, p. 386), "and the uncultivated land to be cultivated." In 101: 5 (*šezi'ra* *shū'dū ana banī-larqūta . . . iddin*) "that piece of land he gave to be taken care of" *banī-larqūta* was likewise originally written with reference to *šezi'ra* *zappa* (l. 1) only (cf. 99: 1, 4), for *pū shalpa* was added above l. 1 after the contract had been written. We have, therefore,

9.

No. 49, Artax. I, year 36th, Tishri 5th.

Contents : Three years' hire of two trained oxen with their implements (of irrigation) and a certain quantity of barley for sowing by three brothers, who are each and severally responsible for the repayment of the debt.

Transliteration :

1. ^m*Bēl-il-lan-nu* ^m*Bēl-na-gār* ^m*Mar-duk mārē* *sha* ^m*Ahu-ul-ili ina ha-ud lib-bi-shu-nu* 2. *a-na* ^m*Bēl-nādin-shumu apla* *sha* ^m*Mu-ra-shū-ū ki-a-am iq-bu-ū um-ma* *II alpa um-ma-nu u ā-nu-li-shu-nu* 3. *ā VII gur* ^{sh}*BAR a-na* ^{sh}*zēru i bi-in-na-nish-shim ina shatti LXXV gur* ^{sh}*BAR* 4. ^{nu}*BAR a-di III^m shanāti ina* ^{nu}*Uu-us-gi-r-tū* *sha* ^m*Kal-ba-a sha* ^{nu}*ma-hi* 5. ^{nu}*Uur-ri-pi-qu-du nid-dan-ka.* *Ar-ki* ^m*Bēl-nādin-shumu ish-mee-shu-nu-ti-ma* 6. *II alpa um-ma-nu u ā-nu-tū ā VII gur* ^{sh}*BAR a-na* ^{sh}*zēru a-na* ^{nu}*BAR a-di III^m shanāti* 7. *a-na shatti LXXV gur* ^{sh}*BAR id-dash-shu-nu-ti.* *Ina shatti ina* ^{nu}*Uu* 8. ^{sh}*BAR mā LXXV gur ina* ^{nu}*ma-shi-hu sha* ^{nu}*si-ish-tum sha* ^m*Bēl-nādin-shu[nu]* 9. *ina* ^{nu}*Uu-us-gi-r-ti sha* ^m*Kal-ba-a sha* ^{nu}*ma-hi* ^{nu}*Uur-ri-pi-qu-du* 10. *i-nu-ni.* *Ishtēn(en)b (p)u-ul shanī(-i) na-shū-ū sha ki-ri-b* ^{nu}*BAR alpa* ^{nu}*ā ā-nu-[tū it-tir].* 11. *Utu* ^{nu}*Simānu shatti LXXVII^m BAR a-di III^m shanāti ina pāni-shu-[nu].*

to supplement "a *apā irishutu*" at the end of l. 5. Cf. also 3; 10 f.; *shēru sha'āta* (which is *shēru pī shalpu*, l. 6) . . . *alpa ana ereshu* . . . [*iddin*] "that piece of land (an uncultivated field) [and a number of] oxen for cultivating it [he gave]." No. 86 is especially instructive: Several pieces of land, designated as *shēru pī shalpu*, are leased with seventy-two trained oxen for eighteen works of irrigation (four for each) and with several kinds of seeds to be sown upon these fields, in addition to 150 *gur* of *shBAR* given extra for digging the necessary canals carrying the water over those fields (cf. lines 11, 19; *ana hi'āta nārāti*). Cf. also Nos. 88, 89 and other texts of the present collection. **L. 3.** *malānu* (cf. also l. 11). "deceased, dead," instead of the common *mitu*, so far as I remember, known only from this inscription. **L. 4.** *batati shabat āli* "houses, dwelling places of the town," i. e., "dwelling houses situated in the town." The apposition (*shabat āli*), as a rule, stands in the singular, cf. Delitzsch, *Assyr. Gramm.*, § 124. **L. 7.** *kallu* . . . *baddankamā*, "all (that is specified in the previous lines) I will give unto thee." *Kal ba* = Hebrew *כל*, instead of the common fem. *kallatu*, is confined to the later Babylonian, cf. also 60; 8. **L. 9.** *kal ba*, "hold," imper. II₁ *kal* + *a*, the vowel *a* being added to avoid a monosyllabic word in the pause. In l. 12 we read the preterite II₁ (*akil* = *aklt*) of the same root *כל*, for which cf. Delitzsch, *J. H.*, p. 319. Cf. also 30; 11. *lik-kī-ū* = *ikil* = *ba* + *akl*, "I will hold." In view of the fact that a form *liklil* would be without parallel in the Assyrian grammar (*lu* in connection with the *a* of the first person II₁, etc., never appearing as *i*, cf. Delitzsch, *Assyr. Gramm.*, § 93, p. 257), I regard the first sign of this verbal form to be rather *ba*, than *lik* (*akr*), reading therefore *ba kī-ū*. **L. 13-19** contain the statement that *Bēl-nādin-shumu* paid to *Baḡa'nāri* the unusually small rent for sixty years in advance, the latter guaranteeing against any loss of the former. Our document is therefore a lease and a receipt combined, differing in this regard from other documents of the same kind in the present collection, cf. Nos. 72, 88, 107, also 63, 67, 89, etc. **L. 19.** For the meaning of *mārāqu*, generally found in II₁ (cf. *mār-ra-qu-qa am-ma*, 82; 18), but also in IV₁ (*im-ma ri-ik-ku-a*, 64; 9; cf. Strassmaier, *Nabuchodonosor* 64; 22) cf. Peiser, *Babyl. Vertr.*, p. xlii, cf. 11, end.

Translation:

Bel-ittanna, Bel-nisir (and) *Marduk*, children of *Aba-ul-idi*, spoke of their own free will to *Bel-midin-shumma*, son of *Murashu*, thus: Two trained oxen with their implements (of irrigation) and seven *gur* of barley for seed give us, and every year we will give thee seventy-five *gur* of barley as rent for three years in the town of *Ussu'tu-sha-Kalbi*, situated on the canal *Uarripiqudu*. Whereupon *Bel-midin-shumma* accepted their offer and gave to them two trained oxen with (their) implements and seven *gur* of barley as seed for three years, for a rent of seventy-five *gur* of barley yearly. Every year in the month of Iyyar they shall give the barley, *i. e.*, seventy-five *gur*, according to the standard measure of *Bel-midin-shumma* in *Ussu'tu-sha-Kalbi* on the canal *Uarripiqudu*. They are each and severally responsible for the repayment of the loan of barley, oxen and implements.

Names of thirteen witnesses and the scribe. Prints of the thumb-nails of *Bil-ittanu* and *Marduk*, accompanied by the seal impression of *Bil-ittanu*.

Annotations: L. 2. If *alpa amana*, ‘two oxen’ (*amana* = ‘apposition’, i.e., ‘two trained oxen’) + ‘even trained irrigation’ (= 35+81=17 (IV) *alpa* and *ama-na-sha* IP’s *anababa*, ‘four trained even for two works of irrigation’ (= 86+9=17 (I XXII) *alpa*” *ma-ama-na-sha* XI III *anababa* is *bai-tu-a-li-i* *ai-i-pi-sha-na-gama-tim*, ‘seventy-two trained oxen for eighteen works of irrigation, four for each with all their implements.’ S88. 41. 10 (IV) *alpa ma-ama-na-a-na-sha* etc. at one perpendicular wedge omitted by the scribe y *anababa a-di-a-ni-tu-sha-na-gama-tim* II 11 *gama-tim*, ‘four trained even for one work of irrigation with all their implements.’) These works of irrigation (= Bewässerungsanlage) called *sarlatu*, cf. Dehtzsch I II p. 618, and *sa-lu-tu* cf. Strassmaier, *Cuneiformes* 316: 1–6 varying in size were worked by two (49+2=35 S. 1–17), four (86+9=17, S88. 41. 10), six or eight oxen respectively (cf. K 2011 and Dehtzsch, *Agypten! Mesopotamien!* ed. Hans Sachs, *Welche das Wissen sch.*, 1983 pp. 193 ff.). Probably they resembled the present *an-abah* of Western Asia being worked by means of wheels turned by oxen. Where there was enough room to turn the wheel as along the banks of the upper Euphrates today no oxen were needed. While in Babylonia I noticed two other simple methods of irrigation doubtless also employed in ancient times – 1. An ox walks up and down lifting and lowering a large skin (or several sewed-together) fastened at one end to a beam and at the other to a long rope passing over a pulley and drawn by the ox. As soon as the ox approaches the canal the rope being slackened the skin dips into the water. By turning away from the elevated embankment the ox draws up the other end of the skin filled with water emptying it into a wooden box, from which it flows out in wooden troughs to the irrigation channels. – 2. The other kind of irrigation is practiced by the poorst class. Two men standing close at the edge of a canal and each holding the end of a skin with both hands dip it into the water, bring it up filled and empty it into a trough, from which again it is conducted into the irrigation channels. **L. 3.** *a-na-sha-ra* not “for a field,” but “for seed.” That *he-ra* is to be understood literally in this connection becomes evident from passages like 86+10 17 where notwithstanding the fact that several fields are leased, *sheB UR₃* *shama-mish-shama-na* etc. are asked *ana-sha-ra* (sum *y i e*) “for seed” (not “for the fields.” *ana-sha-ra* *ni-sha-tu* *i-hi-in na-nish-sha-u shu-ma-na-sha-na* O give us!”). The particle *e* in which (cf. Hilprecht, *Aegypten*, 1894 p. 48 f.), almost always found in connection with *he* in our inscriptions, cf. 40+6 (*e hi bi na-na-ma*), 65+5 10+89+3 (*e hi bi na-na-ma*), 43+6 (*e hi na-na-ma*) 16+5 86+12 192+4 (*e hi bi na-na-ma-na-sha-na*), S88. 7 (*e he na-na-ma-na-sha-na*), 45+14 (*e hi bi na-na-ma-na-sha-na*), etc. **L. 8.** *na-amash-sha-sha-u si-shi tim* (S2+6 11, 32+4; 65+6 11, 18+67+5 89+4 7, etc.) or *a-sha-shu-tum* (29+21, 20+21) is an expression like *mashku sha imitti* (Strassmaier, *Nabonidus* 162+2; *Kushubadunasa* 136; 100, *mashku sha kottak* (Strassmaier, *Cuneiformes* 61. 1, 62 1), *mashku sha tar gi* (S87+7) or *mashku sha ta gi* (S2+6). Cf. on *imitti* and *sittak*, Dehtzsch in B. A. J. III, pp. 395 ff. and on *targi* above, p. 20, note 2. *Tesh-tum*, dissimilated from *nash-shum*, is derived from *nash-shu*, to fix, to establish, to found; “*mashku sha usash-tum sha R.* is “the measure fixed by B.” i.e., “his standard measure.”

10^a.

No. 46 (cf. Pl. III, No. 4), Artax. I., year 36th, Elul 15th.

Contents: Receipt for the advance payment of one year's rent (four sheqels of silver) for a field.

Transliteration:

1. *lma* "BAR *eqli sha shattu* XXXVII^{km} *sha eqli sha* "Ahu-sha-na 2. *apla sha* "Ni-din-ti *sha ina pāu* "Ri-mut-^dNinib *apla sha* 3. "Mu-ra-shū-ū *ina lib-bi IV* *shiqbu kaspu* 4. "Ahu-sha-na *apla sha* "Ni-din-ti *ina qāt*² "Ri-mut-^dNinib 5. *apla sha* "Bēl-hātin *ma-hīr c-ṭir*.

Translation:

From the rent of a field for the thirty-seventh year, which belongs to Ahushanu, son of Nidinti, and is leased to Rimūt-Ninib, son of Murashū—from it Ahushanu, son of Nidinti, has received four sheqels of silver from Rīmūt-Ninib, son of Bēl-hātin, he has been paid.

Names of eight witnesses and the scribe. Print of the thumb-nail of Ahushanu.

10^b.

No. 71 (cf. Pl. VIII, No. 9), Artax. I., year 40th, Ab 3d.

Contents: Receipt for two years' arrears of rent (twenty-six *gar* of dates) for a field.

Transliteration:

1. XXTI *gar salappu* SHAG-EN *eqli sha ina* "lu Bīt-^mZu-bi-in 2. ā *ina* "lu Gā-di-ba-tum *sha shattu* XXXVIII^{km} *shattu* XXXIX^{km} 3. *sha* "dNabū-ūt-tan-na *apla sha* "Shi-ish-ku *sha ina pāu* "dBēl-nādin-shumma 4. *apla sha* "Mu-ra-shū-ū "dNabū-ūt-tan-na *ina qāt*² "dBēl-nādin-shumma 5. *ma-hīr c-ṭir*.

Translation:

Twenty-six *gar of dates*, rent of a field lying (partly) in the town of Bīt-Zabīn and (partly) in the town of Gadibatum, for the thirty-eighth and thirty-ninth years, (a field) which belongs to Nabū-ittannu, son of Shishku, and is leased to Bēl-nādin-shumma, son of Murashū, Nabū-ittannu has received from Bēl-nādin-shumma, he has been paid.

Names of six witnesses and the scribe. Impressions of the seal of Nabū-ittannu and of the seal ring of Kīna-apla, a witness.

For the Aramaic docket cf. p. 24, note 1, and p. 29. I translate it "Document concerning a *sea* of land (i. e., a common Babylonian sea) of Nabū-ittannu charged to the account of (Aramaic translation of the common Assyrian *ana mūhhi* or *ana eli*) 2-burakku (to whom Bēl-nādin-shumma apparently had sublet the field of Nabū-ittannu).

Annotations: No. 10^a. L. 1. SHAG-EN, an ideogram frequently occurring in our inscriptions with an unknown Assyrian pronunciation. It is used in three different ways. 1. It is found in contracts dealing with the lease of

11.

No. 66 (cf. Pl. VIII, No. 11), Artax. I., year 39th, Tishri 19th.

Contents : Receipt from a slave for one year's rent for half a field and a stable for horses, embodying the obligation to deliver the same to his master and to the son of the latter.

Transliteration :

1. *XXV gur saluppu a isht'u(-u) ^{1a} p^{bc}dan[-nu]* shikaru reshtu 2. *isht'u immuru*
I pi XXIV qa ki-mu ^{1a} BAR sha mi-shil [r]qlu 3. *bit sisi sha ina ^{1ba} Bit-^{1a} Babû-sa*
 4. *sha shaftu XXXIX^{1ba} sha ^{1a} Ar-tah-sha-as-su shur mâtâti sha ^{1a} Ma-shu-zib² Bit apla sha*
"Eriba-a 5. *sha ina pin ^{1a} Bit^{1a}-mâdin-shu-ma apla sha ^{1a} Ma-ra-shû-u* 6. *"Ardi-ia ^{1a} gal-la*
sha ^{1a} Eriba-a a-ki-i 7. *shi-pir-tum a kanakkum sha ^{1a} Eriba-a abi sha ^{1a} Ma-shu-zib² Bit*
 8. *a ^{1a} Ma-shu-zib² Bit ina qit² ^{1a} Bit^{1a}-mâdin-shu-ma* 9. *apla sha ^{1a} Ma-ra-shû-u [nu]-hir*
-ir 10. *Saluppu ^{1a} XXV gur, ^{1a} p^{bc}dan-nu isht'u(-u)* [Erase of *Bit-shikaru*],
 11. *imuru isht'u(-u), ki-mu I pi XXIV qa, ^{1a} BAR sha mi-shil [r]qlu*, 12. *"Ardi-ia*
^{1a} gal-la sha ^{1a} Eriba-a ina qit² ^{1a} Bit^{1a}-mâdin-shu-ma ma-hi-ir 13. *iti ^{1a} Eriba-a a ^{1a} Ma-shu-*
zib² Bit û-sha-a-zu-a-zu-ma 14. *a-nu ^{1a} Bit^{1a}-mâdin-shu-ma i-nam-d[în].*

Translation :

Twenty-five *gur* of dates and one jar of the best date wine, one lamb, sixty *qa* of flour, rent for half a field and a stable for horses, lying in the town of *Bit-Babûsa*, for

fields, canals, different kinds of seeds, machines of irrigation and oxen to work them. All the objects, etc., desired are specified by the person or persons who apply for them. Whereupon the owner *"ish'u sha na ti ma madd* *Bit^{1a} sha ina ^{1ba} Ku-ha-da, be-ia sha'ûtu sha'ûtu mûhûi sha'ûtu* *a IV ana nu for ammanu = ammanu through syncope*, (cf. above p. 25 note 5) *sha II^{1a} = mûrûtu, SHAG-EN a a nu sh'ûtu dush sha na tu ma' ^{1a} i, i, i* accepted their offer and gave them the canal of Bel in the town of Ku-hadu that field which lies on it, the oxen *i, i, i* four, trained for two works of irrigation, (and the *SHAG-EN, i, i, i* for sowing" (35; 15ff., cf. also 26; 9f.; 29; 16ff.) *SHAG-EN* represents here all the different kinds of seeds asked for by the applicant **for sowing** and including cereals (preceded by the determ. *sh'û* "grain") and vegetables like *shumu*, "onion," etc. It is evident that in this connection *SHAG-EN* must be regarded as a general expression for seeds, corresponding to the German "Sämereien," or, as we shall presently see, more closely to the Greek *σπέρμας* (Plut. *Symp.* 4, 5, 2) = 2. More frequently it is found in the same class of contracts after *gur* in passages where the total number of *gur* of the different kinds of cereals and vegetables offered and to be paid as **rent** to the landlord, is quoted. The different names of cereals and vegetables instead of being repeated are designated by one word as *SHAG-EN*. Cf. *napûtu HCL V gur SHAG-EN . . . , nûd dan-ko* (35; 14f.) or *i nam din-nu'* (35; 20ff.) = totally 255 *gur SHAG-EN . . .* "we will pay unto thee," or "they shall pay." Cf. also 26; 8, 10ff.; 29; 15f.; 21f.; 30; 16f.; 23f.; 52; 11f.; 65; 6f.; 11f.; 14ff.; 67; 5f.; 9f.; 86; 14ff.; 21ff.; 8f.; 18f.; 14ff. Here it corresponds to the Assyrian *balatu*, "produce," the German "Ertrag," and to the Greek *σπέρμας* in the sense in which it is used Soph. *Phil.* 700 = 3. In the passages quoted under No. 2, and particularly in No. 71 above, the meaning of "produce" is about to go over into that of "Pacht," "rent." It denotes not "produce" in general, but "a fixed portion of the produce." "Twenty six *gur* of dates of the produce of a field," stands for "twenty six *gur* of dates, rent of a field," *SHAG-EN* being used as a synonym of *BAR* (for which cf. Peiser, *Babyl. Verträge*, pp. XXff.). There is no English word exactly corresponding to *SHAG-EN* with its different meanings, "produce," or "revenue," being perhaps nearest to it.

the thirty-ninth year of Artaxerxes, king of the countries, belonging to *Mushēzib-Bēl*, son of *Eribā*, and leased to *Bēl-nādin-shumū*, son of *Marashū*, *Ardiia*, slave of *Eribā*, in accordance with an order bearing the seal of *Eribā*, father of *Mushēzib-Bēl*, and *Mushēzib-Bēl*, has received from *Bēl-nādin-shumū*, son of *Marashū*, he has been paid. The dates, *i. e.*, twenty-five *gar*, one jar, one lamb, and the flour, *i. e.*, sixty *qa*, the rent for half a field, which *Ardiia*, slave of *Eribā*, has received from *Bēl-nādin-shumū*, he shall leave with *Eribā* and *Mushēzib-Bēl* delivering the same for *Bēl-nādin-shumū*.

Names of seven witnesses and the scribe. Print of the thumb-nail of *Ardiia* and impressions of the seals of three witnesses.

For the Aramaic docket cf. p. 24, note 1, and p. 29, and an article by Prof. Nöldeke in one of the next numbers of *Z. A.*

12.

No. 83, Artax. I., year 40th (month and day broken off).

Contents: An official's receipt for one year's entire taxes on three fields, embodying the obligation to account to his superior for the payment made to him.

Transliteration:

1. [1] *na-na kaspu ḥāb sharri ki-me sha sharri bar-ra ū mim-na na-d[ar-na-a-tū]* 2. *sha bil sharri il-ki gum-ra-tu a-di ki-it^{ab} Adlara* 3. *sha shatta XL^{kan} m Ar-tah-shu-as*

Annotations: No. 11, L. 2. Instead of *ishēn imma*, "one lamb," we read *ishēn(cu) ni qa-na*, "one sacrificial lamb," in the same connection 28: 2. Cf. also 45: 16f. (24f.). *It alpa* coll. *sha ra' i i tam ū* XX *LU-ARADU SH ni i i tam* with 86: 15 (23), *ishēn(cu) alpa*, XI' *ni-kar*, from a comparison of these two passages we learn that *ikara* alone may be used in the sense of *LU-ARADU SH* (*i. e.*, *imma*; *ikara*) "ram." **L. 4.** Observe the three different ways in which the cuneiform sign for *sha* is written in this line (with two wedges, three wedges and one wedge), cf. p. 17. In Strassmaier, *Cyros* 281: 15f. (*sha* *cl* *ḡB*, *AR sha* *dShamash*) and in other passages of his editions of contracts *sha* is written with one wedge as frequently in our own inscriptions. Demuth's conjecture (*B. A.*, III, p. 433, No. 35, note 2) is therefore out of place. **L. 6f.** *aka shipirtam a kanakki* (cf. 75: 6f.), "in accordance with the message and seal," *i. e.*, a message or order (in other words, a cuneiform tablet) which bore the seals of *Eribā* and *Mushēzib-Bēl*. *Shipra*, *shipirta* and *nashparta* are synonyms, *nashparta* being most commonly used in the contract literature. As *nashpashtam* is used alongside of *nashpartam* (cf. 75: 5 and Strassmaier, *Cambyses* 338: 19) we find *shipishtam* (32: 1) alongside of *shipirtam* (47: 11). The peculiar writing *na nash-shi-jar(pir) tam* (Strassmaier, *Nabonidus* 55: 8), which Tallquist apparently regarded as a proof of the correctness of his reading *na nash-shi-ut tam* (*Die Sprache der Contracte Nabonids*, p. 108), is evidently due to a little mistake of Strassmaier, who wrote *shē* instead of the similar sign for *pī*. I read, therefore, *na-nash (pī-jar) tam*, cf. *na-nash (pī-jar) tam* (Strassmaier, *Cambyses* 127: 5). The sign *pa* (*pī*) is not written erroneously (Ziener, in *B. A.*, III, p. 467, notes, l. 4), but is the phonetic complement of *par* (*pīr*) placed before the polyphonic sign *UD*, *PAR*, *PīR*, *L*, *U*, etc., to secure its correct pronunciation. For the correct definition of the Assyrian phonetic complement cf. Hilprecht, *Assyriaca*, p. 70, note 4. Delitzsch's definition (*Assyr. Gram.*, § 23, end) will have to be abandoned, if examined in the light of the large material at our disposal. More on this subject in *Assyriaca*, Part 2. **L. 10f.** supplement *na*, "namely," "i. e.," after *danna imma* and *gime*. **L. 12.** *ma-hi ir* instead of *sha mah ra*. **L. 13.** The phrase *iti mX nshaz-zaz-ma nna mY inandū* is found in a number of our inscriptions where a slave or officer receives rent or taxes for his master. We can translate the two verbs best by one "he shall deliver to X for Y" ("abliefern für jemanden an einen andern"). Cf. 12: 10f.; 44: 19f.; 50: 90.; 59: 90f., etc.

sharru sha ²⁸ *qashtu sha* ²⁹ [*ṭ*'] *-mu-mush-sha ardu(?)* 4. *a^bki-na-at-ti-sha gab-bi sha ina*
^{30a} *Bit-Ḫu . . . -tum*, 5. ³¹ *qashtu sha* ³² *Ea-da-na*, ³³ *qashtu sha* ³⁴ *Nabû-rē'û-shu-na*
aplu sha 6. ³⁵ *Shumash-erba*, ³⁶ *Rē'a-a-na aplu sha* ³⁷ *Kalbi-Bau*, 7. ³⁸ *Ḫash-da-ai*
aplu sha ³⁹ *Nabû-rē'û-shu-na sha ina* ⁴⁰ *Larak*⁴¹, 8. *kaspa* ⁴² *ṭa* *ṭa* *ma-na* ⁴³ *Ṭa-na-tū*
⁴⁴ *shak-nu sha* ⁴⁵ *sha-sha-ni-r* 9. *sha bit nak-kan-du* ⁴⁶ *ardu sha* ⁴⁷ *Ma-na-ush-ta-na* ⁴⁸ *mār bit*
10. *aplu sha* ⁴⁹ *Ar-ta-ri-mu ina qāt* ⁵⁰ *Beṭ-mādīn-shumu aplu sha* 11. ⁵¹ *Ma-ra-shū-ū ma-*
⁵² *hi-ir* ⁵³ *ṭir* ⁵⁴ *ṭi-sha-a*; ⁵⁵ *ṭa-a*; ⁵⁶ *ma* 12. ⁵⁷ *Ṭa-na-tū shakna kaspa mā* *Ṭa-na* ⁵⁸ *gāb sharru ki-mu*
sha sharru 13. *har-ra u mim-ma na-du-na-tū sha bit sharru il-ki gan-ra-tu* 14. *sha a-di*
⁵⁹ *ki-it* ⁶⁰ *Ahdaru sha shattu* *XL⁶¹ itti* ⁶² *Ma-na-ush-ta-na* 15. ⁶³ *mār bit aplu sha* ⁶⁴ *Ar-ta-*
⁶⁵ *ri-mu a-na* ⁶⁶ *Beṭ-mādīn-shumu* 16. *aplu sha* ⁶⁷ *Ma-ra-shū-ū i-mu-din*.

Translation:

One *manu* of silver, a soldier for the king, flour for the king, *harra* and all kinds of gifts for the royal palace, the entire taxes until the end of the month of Adar of the fortieth year of King Artaxerxes from the *qashtu* of the slave(?) *Umumushsha* and all his household in the town of *Bit-Ḫu . . . tum*, from the *qashtu* of *Ea-dāna*, from the *qashtu* of *Nabû-rē'ûshumu*, son of *Shumash-erba*, *Rē'ānu*, son of *Kalbi-Bau* and *Ḫashdai*, son of *Nabû-rē'ûshumu*, in *Larak*—the silver, *i. e.*, one *manu*, *Ṭanatu*, overseer of the *shushannû* (a certain class of slaves) of the treasure house, servant of *Mānūshūtānu*, *mār-biti* (of the king), son of *Ahdarimu*, has received from *Beṭ-mādīn-shumu*, son of *Murashû*,

Annotations: No. 12, L 1. On the different ways in which *har-ra* (meaning unknown) is written, cf. p. 28, note 2. **L 2.** *du* in our inscriptions seems to be used exclusively for royal taxes resting upon property designated as (*bit*) *qashtu*, in distinction from *qashtu*, the rent which may be paid to any person leasing or letting a field or something else to another. For passages of p. 28, note 2. **L 4.** *biṭ na at ti* (cf. also 31; 14) and *ki na at ti* (with out det. *am* (a, 77; 2, 6), “Gesinde” (cf. Delitzsch, *A. H.*, p. 338⁶) adds the plural ending *ti* to the fem. *t* of the singular (cf. Delitzsch, *Lexy. Gram.*, §89 note), *biṭ na ta ti* (5; 3; 22; 7) and *ki na at ta* (45; 6, 106; 5) *kindati* **L 8.** The meaning of *bshū sha-na* is unknown. *bshū sha na* (81; 11; 94; 3) or *bsha sha na-na* (12; 5, 8), *i. e.*, *bshashanau*, plu. *bshashanau* (written *bshū sha na* *passim*, cf. below, or *bshū sha na* 81; 11; 94; 3, once *bshū sha na* *i.*, 83; R. E., and once *bshū sha na na*, 41; 17) occurs frequently in our inscriptions in the genitive plur. after *bshakna* (*passim*) or *khatri* (written *ḫa-ṭi-ri*, cf. 82; 10; 94; 3; 94; 2, 95; 4), “Autscher,” cf. 7; 4, 8; 15; 41; 17, 55; 5. It denotes, therefore, apparently a class of persons occupying a low position in life. Frequently we find another genitive or an opposition or a coordinate substantive (connected by *u*) after *bshashanau*. Cf. *bshakna sha bshashanau sha ḫi ki-ri ki-ri ti* (12; 5, 8), *bshū{ḫna} sha bshashanau sha baṭa sha u ka* (107; 9), *bshakna (khatri) sha bshashanau mār bi-ri-ri* (81; 11, 82; 10 ff.), *khatri sha bshashanau mār ḫi na a-na* (94; 3 f.), *bshakna sha bshashanau u kpa(ḫa)ṭi al(q)ṭi ta-to* (23; 14, R., cf. also L 9 and 5, 4, R. for the latter word). From all these passages in connection with our own above we learn that the *bshashanau* were employed for various kinds of menial service; were therefore, in all probability a certain class of slaves or persons who had formerly been slaves. This assertion is corroborated by the fact that in Strassmaier, *Darius* 212; 9 (a document referring to the sale of a slave) we meet with the abstract noun *bshashanatu* in connection with *b(p)at bshū kpaṭirānu arad sharru ta u mār baṭa*. The abstract noun *bshashanatu* is also found in the interesting text Const. XI 560, which is dated in the third year of Darius II. It refers to the sale of four slaves closing as follows (lines 12-19): 12. *ḫi ppa ut ta bshū ḫi ta ḫpa-ḫi ra na*

he has been paid. *Unnatu*, the overseer, shall leave the silver, *i. e.*, one *mana*, the soldier for the king, the flour for the king, the *barra* and all kinds of gifts for the royal palace, the entire taxes until the end of the month of Adar of the fortieth year, with *Mānūshlānu mār bīlī* (of the king), son of *Artarēnu*, delivering them for *Bēl-nādin-shumu*, son of *Murashū*.

Names of eleven witnesses and the scribe. Impressions of the seals of *Unnatu* and six witnesses.

la barad-sharpu-ū-tā 13. *la hūmr-shana-ū-tā la har-ki ilapl-ū-tu la kshā-sha-nu-ū*[-*tā*] 14. *la bīt sigi la bīt iudaggi la bat emmarlabti sha ina mah-ē* 15. *ama la tā sha'ātu (MU¹⁶) il-la' m dBel-it-tan-na na*[-*ski'*]. *Una (an)* 16. *pa-qa-rī a-na mah hi ama la-tā sha'ātu il-tah-shū ā* Rev. 17. *m dBel it-tan na hama la-tā sha'ātu il-tah-shū ā m dBel-it-tan*[-*an*] 18. *hama la-tā sha'ātu ina pan kalaiaa (D.T.A.R¹⁷) ā-nā-vaq-am-ma* 19. *a-na mRe-mut-Ninib i-nam-dia* (the last three words of li. 16 and the first of li. 17 were erroneously repeated by the scribe in li. 17). The word *kshashanun* being so far found only in contracts dated in the time of the Persian kings we would infer that it was not used in the Babylonian language before the Persian conquest.



CONCORDANCE OF PROPER NAMES.

ABBREVIATIONS.

b., brother; **cf.**, *compare*; **d.**, daughter; **f.**, father; **f. e.**, from the end; **f.**, following page; **ff.**, following pages; **gf.**, grandfather; **gs.**, grandson; **l. e.**, *loco citato*; **m.**, master (employer); **mo.**, mother; **p.**, page; **pp.**, pages; **q. v.**, *quod vide*; **s.**, son; **sc.**, scribe; **sl.**, sister; **w.**, witness; **wi.**, wife.

Ar., Aramean; **Bi.**, Biblical; **He.**, Hebrew; **Na.**, Nabatean; **Pa.**, Palmyrene; **Pe.**, Persian; **Ph.**, Phenician; **Sa.**, Sabean.

B. A., *Beiträge zur Assyriologie*; **N.**, Nöldeke (communication by letter); **P. S. B. A.**, Proceedings of the Society of Biblical Archaeology; **Z. A.**, *Zeitschrift für Assyriologie*; **Z. D. M. G.**, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*.

Determinatives: **d.**, *deus, dea*; **f.**, *femina*; **h.**, *homo (amēlu)*; **m.**, *mas*; **pl.**, plural.

[] = text restored. * before a name indicates foreign origin of the same. The numbers refer to the cuneiform texts of the autograph plates.

I. NAMES OF PERSONS.

1. MALE NAMES.

***Ab-da-'** (Cf. **Ar.**, **Na.** 8722)

1. s. of *Anum-īfir*, 101: 2.
2. s. of *Aplū*, 45: 5.
3. 70: 5.

***Ab-di-ia** (Cf. **He.**, **Pa.** 722)

1. f. of *Biṣā*, 32: 10.
2. in *Ab-Bit-Abdiā*, 79: 1.

Abu-al-ili ("I do not know the (my) father"), f. of *Bil-ittannu*, *Bil-nūṣir* and *Marduk*, 49: 1.

***A-da-ba-ga'** (Pe.), s. of *Iddina-Nabū*, w., 39: 10. Cf. also (*U*)*ab(ba)ga'*.

***A(?)-da'** *ma-mi-as(z?)-ta* (Pe.), f. of *Bil-bullit-ga*, 102: 8, O., Lo. E. & R. E.

***Ad-dan-na** (Cf. **He.** 778 **Ezr.** 2: 59 and 778 **Neh.** 7: 61)

1. s. of *Anum-zir-lisḫir*, w., 82: 26.
2. s. of *Aplū*, *bUD-SAR-SHE-GA*, w., 75: 10, O. | 79: 10, 12, L. E. | 107: 16.

3. s. of *Bānānu*, b. of *Bil-nādin-shumu*, w., 70: 15.

4. s. of *Bil-nū'idu*, w., 73: 14.

5. s. of *Bil-shumu*, w., 46: 8 | 47: 15 | 86: 33.

6. s. of *Dādīu*, w., 46: 10.

7. s. of *Iyisha-aplu*, 56: 2 | 86: 33 (w.).

8. s. of *Nidintu*, w., 75: 14.

9. s. of *Qaddū*, w., 32: 11.

10. s. of *Ubar*, sc., 100: 16 | 103: 16.

11. *hshum*, f. of *Balātu*, 32: 2 | 60: 20, R.—f. of *Bil-nādin-shumu*, 59: 22, R. E. | 70: 10 | 74: 15 U. E. | 76: 9, L. E. | 77: 9 | 80: 12 U. E. | 86: 31, L. E. | 106: 13, L. E. | 107: 18, U. E.—f. of *Shum-iddina*, 40: 19 | 45: 34 | 48: 29 | 50: 17 | 53: 16 | 55: [23], R. | 69: 23 | 89: 11, U. E.—m. of *Bil-irish*, 60: 1—of *Bil-shumu*, 39: 10 | [61: 6]—of *Bil-nūgarsha*, 39: 4—of *Marduk-shum-iddina*, 59: 7, 8, 15—of *Shumshumu*, 64: 6.

[*Abdu* is loanword in Assyrian.

[Name of a place in Babylonia, apparently called after a person, cf. *atum-Umburi*, etc.

12. f. of *Bēl Addannu balliṣu*, *Bēl ʿīṭir*, *Bēl balliṣu*, *Aḫē iddina*
79; 13. R., U. E.
13. f. of *Bēl ʿirish*, 8; 20.
14. f. of *Lihluf*, 73; 16.
15. f. of *Ninib gāmil*, 89; 15.
**Ad di ia* (without det. *ni*)
1. in *ab* *Ussiti sha Addia*, 10; 4.
2. in *ab* *Addia ai* (adject. relat.), 36; 16 | 37; 6, 18 |
38; 6, 18.
**Addu-na ban na* (Ar.), 70; 3.
**dAd du-ṣa-an na* and *na* (Ar., cf. He. אָדָם אֶרֶם, which
should be pointed אָדָם אֶרֶם אֶרֶם), s. of *Nabunabu*,
65; 21 (w.) | 67; 1, 11, 12, R.
Ad du-ṣa-an na, f. of *Bēl ʿirish*, 75; R.
A gā-a (et. the similar (?) name *A gā-a*)
1. s. of *Iddina-apla*, w., 52; 13 | 67; 17.
2. s. of *Nidina*, s., 8; 22 | 28; 16.
**Aḫ du-tū(ʿ) sha(ʿ)*, f. of *Ea-zitti-sha*, 86; 1.
Aḫ ʿirish, *Aḫ ʿirish*
1. f. of *Bēl naballit*, 28; 13.
2. f. of *Ib-ḫiṣṣana*, 58; 5.
Aḫ iddina
1. s. of *Bēl-naballit*, w., 19; 17.
2. s. of *Iddina-apla*, 43; 1.
3. s. of *Iddina-Bēl*, w., 11; 15 | 53; 17 | 94; 16 |
95; 17.
4. s. of *Ninib naballit*, b. of *Ardu-Ninib*, w., 18; 23.
5. f. of *Aggabbi-ili*, 10; 29.
6. f. of *Lubashi* and *Bēl nādin*, 10; 3, 24.
7. f. of *Shamash-ah iddina*, 31; 22.
8. f. of *Shamash-ahū*, 43; 19.
Aḫ iddina-Mardak (dAMAR UD), f. of *Aḫushana*, 1; 29.
**Aḫ-ṣa-ta-ush* (Pe., cf. Ἄχρασις), f. of *Bagō*, 74; 3.
Aḫ ʿebra
1. f. of *Bēl-shanna*, 109; 11.
2. 39; 2.
1. s. of *Apāh*, w., 39; 13.
2. s. of *Ballafa*, w., 14; 16 | 17; 16.
3. s. of *Ninib* [*nādin*?], 8; 3.
f. of *Apā*, 31; 16.
5. f. of *Bēl-shubanna*, 2; 15.
6. f. of *Harisāna*, 35; 2 (et. 16; 18) | 101; 17.
7. f. of *Mash-ah Ninib*, 23; 4.
8. f. of *Ninib nādin*, 85; 8.
9. f. of *Ninib apāh**, *Addina*, 96; 2.
Aḫ ʿimur (written *SIII*), f. of *Rimani Bēl*, 39; 11.
Aḫ ʿa-ka (‘‘May he [a god] establish brothers!’’ but it
is also possible to read *hūmurti* = *hū + amur*,
‘‘May I [the child] see brothers’’), 79; 6.
**Aḫ ʿa-ta-na* (He. אָחִי אֶתָּנָה, s. of *Indigamur*, b. of *Lahū*
nātana, *Shamashana* (and *Pahana*)), 45; 2.
Aḫ ʿa-ḫū (cf. He. אָחִי אֶחָא)
1. s. of *Bēl naballit*, w., 54; 12.
2. *ba-da sha* *Ugash-ah*, 81; 3; 5, 7; 1, E.
Aḫ ʿa-ti-ka, *Aḫ ʿa-ti-ḫū* (cf. also *Uti ti ti*),
1. s. of *Ninib nādin*, 63; 5.
2. *ba-da sha* *Bēl nādin shamana*, 55; 8, 11, 21.
Aḫ ʿa-na-ḫū
1. s. of *Aḫ iddina Mardak*, 1; 28; 1, E.
2. s. of *Apā*, w., 73; 14 | 87; 15 | 97; 13.
3. s. of *Ardu Ninib*, w., 62; 11.
4. s. of *Nidini*, 16; 1, 4 | 17; 2, 5, 10, 25.
5. s. of *Ninib-nādin*, w., 2; 14.
6. s. of *Silla Ninib*, s., 57; 17.
7. f. of *Bēl balliṣu*, 98; 13.
8. f. of *Bēl naballit*, 64; 14 | 13; 12 | 87; 14 | 92; 15 |
93; 16.
9. f. of *Bēl-shanna*, 92; 14 | 93; 15 | 97; 13 | 100; 13.
10. f. of *Isa hūḫa*, w., 66; 8.

† Written *dUM*. Cf. Hilprecht, *Assyriaca*, pp. 76 ff., especially p. 58; Winckler, *Alttestamentliche Untersuchungen*, pp. 68 ff.

‡ Against Baethgen, *Beiträge zur Semitischen Religionsgeschichte*, p. 66, who proposes to read אֶרֶם אֶרֶם or אֶרֶם אֶרֶם.

§ Without det. *ni*. The god *Adna* had been received into the Babylonian pantheon, cf. Hilprecht, *Assyriaca*, p. 78, note 2.

|| Everett, *Heb VI B* of Strassmaier's *Babylon T. etc.*, Neriöl, 46; 8. *A gā-a* is found in early texts, cf. Pinches, *Inscribed Babylonian Tablets in the Possession of Sir Henry Peck*, p. 1, 16.

* *Status absolutus*, the final vowel having been rejected and auxiliary *a* inserted between the second and third radicals. Cf. Lehmann, *Shamashshamania*, p. 19.

†† Found alongside of *banur*. Cf. C 136, 153 (*Pur Ashur-ta mar* = ‘‘May I see the face of A’’).

‡‡ = *Aḫ ʿa-ḫū*, cf. Strassmaier, *Cyren* 328; 2 with 114; 11. For my interpretation of this name and of *Aḫ ʿa-ḫū* (entirely misunderstood by Dr Jastrow, *American Journal of Biblical Literature*, XIV, p. 108), cf. Dr. Clay's paper in *The Lutheran Church Review*, Vol. XIV, p. 200, and the instructive name *Nannan-na-na* (Strassm., *Nabun.*, 9; 16).

§§ Not infrequently written *A ḫa sha-na*.

11. f. of *Ninib-ahē-hallū*, 41: 14.
 12. f. of *Sham-iddina*, 7: 21.
 13. 2: 2, 8 | 44: 8.
Aḥa ḥ lu, f. of *Shamash ḫīr*, 3^v: 11.
⁵*A-na-a* (cf. He. 27^v), s. of *Bēl-kīna*, 75: 4.
Ak-kī, in *abu-Bēl*, AL², 86^v: 8.
An-ba-ra, f. of *Bēl-shu-ṣur*, 16: 16.
Amēl-Bēl (d *EN-LIL* and d *L*)
 1. s. of *Gabūna*, 23: 5.
 2. s. of *Sūlia-Bēl*, sc., 81: 13.
 3. f. of *Arti-Arsha*, 17^v: 3.
 4. f. of *Sin-nādin aḫi*, 66: 12.
Amēl-dNa-na-a, f. of *Bānū*, 45: 4.
⁶*A-mur ki-ki*, and contracted into *Ur-ki-ki* (Pe.), s. of *Tihataṭa*⁷ is, *bshakna sha bshakannē mārē ḫi-rishu*, w., 81: 11 | 82: 20, 21, R. E.
dA-na-ḫīr, s. of *Mashāshi* (?), 85: 4.
dA-nam-riha, s. of *Annam-mukin-aplu*, w., 65: 27.
dA-nam-ḫīr, f. of *Abū*, 104: 3.
⁷*dA-nam-ḫai*, f. of *Nūḫi-Mēḫi*, 47: 20.
dA-nam-mukin-aplu, f. of *Annam-riha*, 65: 27.
dA-nam-riḫ-shu-na, f. of *Annam-ḫi-iddina*, 67: 14.
dA-nam-ḫi-iddina, s. of *Annam-riḫ-shu-na*, w., 67: 14.
dA-nam-ḫi-ḫīr, f. of *Adhanna*, 82: 26, and of *Shamash-riḫ*, 82: 27.
Ap-la-a, *Apla-a*
 1. s. of *Aḫ-iddina*, w., 31: 16.
 2. s. of *Arti-Ninib*, 96: 2, L. E.
 3. s. of *Ban-ḫiḫa*, w., 40: 17 | 48: 28 | 57: 16 | 72: 13.
 4. s. of *Bēl-shu-ṣur*, w., 82: 25.
 5. s. of *Bēl-hallūna ḫiḫi*, w., 32: 18 | 31: 21 | 35: 27 | 41: 23 | 45: 33 | 48: 26, R. E. | 49: 14 | 51: 11 | 59: [19], L. E. | 65: 25 | 67: 16 | 69: 16, L. E. | 72: 10, U. E. | 73: 11 | 86^v: R. | 88: 22 | 96: 15 | 99: 14 | 102: R.
 6. s. of *Bēl-shu-na*, w., 68: 6 f. c.
 7. s. of *Bittu*, 76: 3, 7.
 8. s. of *Elbu*, w., 9: 14 | 31: 16.
 9. s. of *Ḫīr-ra*, w., 42: 11.
 10. s. of *Idina-Bēl*, w., 19: 17.
 11. s. of *Lābāshi*, 44: 12.
 12. s. of *Nabā-ḫi-ṣur-paḫḫūti*, *bshakna sha mukinū*, 5: 4, R.
 13. s. of *Ninib-nādin*, w., 4: 13 | 68: 7 f. c. | 69: 23 | 70: 13 | 94: R. | 94: 14, R. | 95: 15, R. | 96: 15, R. | 101: 16 | 107: 19.
 14. s. of *Nūn-tazkur-Bēl*, w., 47: 18.
 | Cf. *Adda-re-u-ash-shu*,
 15. s. of *Sin-ḫur*, w., 17: 16.
 16. s. of *Sin-ḫi*, sc., 61: 13.
 17. s. of . . . , sc. and w., 3: 24 | 91: 10 (possibly identical with No. 16).
 18. f. of *Abū*, 45: 5.
 19. f. of *Adhanna*, 75: 10, O. | 79: 9, L. E. | 107: 16.
 20. f. of *Aḫ-iddina*, 39^v: 13.
 21. f. of *Aḫ-shu-na*, 73: 14 | 87: 15 | 97: 13.
 22. f. of *Bēl-hallūna* and *Nabā-iddina*, 7: 1.
 23. f. of *Bēl-iddina*, 17: 17 | 28^v: 11 | 42: 9 | 87: 13, 16.
 24. f. of *Il-ḫabū*, 45: 32 | 75: 13.
 25. f. of *Lābāshi*, 77: 10.
 26. f. of *Mardaka*, 82: 7.
 27. f. of *Nabā-maballū*, 79: 11, O. & Lo. E.
 28. f. of *Ninib-ahē-hallū*, 16: 14 | 30: 15 | 21: 9.
 29. f. of *Ninib-gūmil*, 85: 19 | [86: 17].
 30. f. of *Ninib-maballū*, 96: 3.
 31. f. of *Ninib-nādin*, 61: 11.
 32. f. of *Ramman-ḫanani*, 35: 2.
 33. in *abu-Bēl*, *Aplā*, 23: 4.
⁸*Ap-pu-ux-ša-a* (Ar., ident. with *Ḫappassu*? q. v.), f. of *U-ḫi-ri*, 69: 21. Cf. *Ḫappuṣ*, *I Macc.* 2: 5? N.
⁹*A-qe-bi-ah*, *A-qe-bi-ḫi* (Ar. * *اقيبي*). Cf. Pa. *اقيبي* (q. v.).
 1. s. of *Aḫ-iddina*, w., 10: 29.
 2. f. of *Ḫallū*, 100: 1.
¹⁰*A-qu-bu* (cf. He. 27^v, cf. also *Iqūbu*)
 1. s. of *Ḫadanna*, 82: 8.
 2. s. of *Zabāna*, 24: 1, 3, 9, L. E. | 79: 13, L. E. & O. (w.).
¹¹*A-ro-bak* (Pe., **Ḍrōzēzē*), f. of *Mardaka*, 81: 2.
Ar-bi-hu-ai ("Man of Arbela"), s. of *Nādin*, w., 79: 13.
Arti-dA-di-sa, s. of *Amēl-Bēl*, 17^v: 3.
Arti-Bou (d *Bābu*)
 1. f. of *Bēl-ḫīr*, 77: 4, 5.
 2. f. of *Sin-nādin aḫi* (a), 22: 18 | 68: 4 f. c. | 73: 17.
Arti-Bēl (d *EN-LIL* and d *L*)
 1. s. of *Bēl-ḫiḫa*, w., 56: 15 | 84: 13.
 2. s. of *Bēl-nūria*, 56: 5.
 3. s. of *Dādē*, b. of *Shirigūna*, 88: 1.
 4. s. of *Idina-Bēl*, w., 18: 10 | 21: 9 | 26: 18.
 5. s. of *Ninib* (?), 12: 4.
 6. s. of *Nusku-ashabshi*, 49: 35 (identical with No. 9).
 7. s. of *Pāḫḫara*, 19: 3, U. E.
 8. s. of *Shirigū-Ninib*, w., 4: 11 | 19: 14 | 27: 10 | 28: 11 | 34: 21 | 35: 27 | 40: 16 | 44: 22 | 45: 31 | 48: 23, L. E. | 52: 15 | 52^v: 9 | 53: 15, L. E. |

- 55: R | 57: 11. L. E. | 59: (17. L. E. | | 70: 10.
R E. | 72: 10. L. E. | 74: 11. L. E. | 80: 11. L. E. |
89: 10. L. E. | 95: 11 | 96: 14 | 199: 11).
9. f. of *Bel kishir*, 43: 16 | 55: 24 | 73: 12 | 88: 21 |
104: 12 | | 108: 11), and of his brother (55: 25)
Ninib nāšir, 33: 11 | 37: 18 | 38: 18 | 41: 17 | 48:
35 | 49: 19 | 50: 19 | 51: 15 | 52: 18 | 52: 11 | 55:
25 | 60: 24 | 65: 29 | 67: 18 | 72: 16. Cf. No. 6.
10. f. of *Nergal nādū ahu*, 68: 6 f. c. | 98: 12.
- Ardi Ekallu rabū*
1. s. of *Ninib-šir*, w., 22: 11 | 28: 12 | 33: 7 | 31: 22 |
35: 28 | 40: 17.
2. f. of *Ninib-ah-iddina*, 48: 32 | 51: 4 | 69: 19 | 84:
14.
- Ardi-Guba* (*Aḡu* to or *dME-ME*)
1. s. of *Ninib-nādū*, 17: 18 | 91: 11 | 94: 16?.
2. f. of *Uruānu*¹, 3: 7, [18].
3. f. of *Kidlu* and *Bel sham ihai*, 2: 5, 16 | 8: 7 |
94: 2.
4. f. of *Ninib-ah-iddina*, 3: 3.
5. f. of *Nūr-māti*, *Bel*, 6: 12.
6. f. of *Nusku-nādū*, 6: 11 | 9: 18 | 11: 17 | 12: 16 |
14: 18 | 15: 21 | 17: 19 | 20: 17 | 23: 23 | 21: 15 |
25: 21 | 29: 29 | 30: 31 | 31: 26 | 45: 35 |
55: 26.
7. 107: 4.
- Ardi-ta* and *Ardi-ā*
1. s. of *Bullata*, w., 9: 15 | 46: 12 | 47: 13.
2. s. of *Eba-aplu*, w., 43: 17.
3. s. of *Iddina-Bel*, w., 78: 8.
4. s. of *Mashallim Bel*, 37: 3, 17.
5. s. of *Ninib-ah-iddina*, w., 88: 23 | 106: 14. Lo. E.
6. s. of *Sin-šir*, w., 47: 18.
7. s. of *Tūbiā*, w., 18: 27 | 52: 17 | 52: 12 | 65: 26 |
67: 17 | 89: 13.
8. s. of *Ubiš*, b. of *Lūbāshī*, w., 19: 18 | 26: 15 |
58: 12 | 69: 25.
9. f. of *Lūbāshī*, 54: 12.
10. f. of *Nusku-nādū*, 13: 11.
11. *hgal-ta-šai Ebiā*, 66: 6, 12, 15.
12. in *ābāšit*, *Ardi*, 63: 2 | 94: 3, 6 | 107: 7.
- Ardi-Mul-ba-ša* (*a* *Mul-ti-ša* and *Mul-ti-ša*), f. of
Balātū, 36: 11 | 37: 13 | 38: 13.
- Ardi Ninib* (*d* *BAR*)
1. s. of *Ninib-mahallū*, b. of *Ah-iddina*, w., 13: 19 |
41: 11 | 48: 23. R. E. | 55: 23 | 66: 17 | 88: 19.
2. s. of *Ritti* (or *Uphāhū*?) *Bel*, w., 78: 12.
3. s. of *Sūm-ihai*, w., 2: 13 | 9: 17.
4. s. of *Šarqitū*, w., 17: 16 | 62: 13 | 63: 16.
5. f. of *Ahuskuna*, 62: 15.
6. f. of *Aplū*, 96: 3.
7. f. of *Attar-a*, 108: 14.
8. f. of *Eba-Bel*, *Bel-ah-iddina* and *Nūr-t* *Ninib*,
21: 11 | 53: 3, 12.
9. f. of *Kina-aplu* and *Šum-ahai*, 7: 10 | 8: 21.
10. f. of *Ninib-ā*, 19: 18 | 53: 18.
11. f. of *Ninib-mahallū*, 63: 7 | 94: 2.
12. f. of *Sin-mahallū*, 96: 2.
13. 14: 5.
- ¹ *Ar-ša-um* and *Ar-ša-um-ma* (Old Pe. *Arshama*,
‘*Apāgās*’ (Xenoph.), *Apāgās* (Herod.), m. of
Bel-sap-mahar, 1: 2, 6, 19. Cf. also the Babylo-
nian patron, noun *Ar-šam-ma-ai*, 71: 8.
- ² *Ar-ta-a* (Pe., cf. *Arta* and *Apāgās* (Herod.), m. of
Zer-ahai, 6: 3, and of *Attarapatu*, 6: 5).
- ³ *Ar-ta-har-rā*, *Ar-ta-um-ma-rā*, *Ar-ta-um-ma-ra* (Pe.,
‘*Arta-hara*, ‘*Apāgāgēs*’).
1. s. of *Bel-ahai*, 82: 16.
2. m. of *Tadūh-ih*, 11: 7 | 15: 3, 11.
3. m. of *Isqū*, 13: 4 (Apparently Nos. 1-3 the same
person.)
- ⁴ *Ar-ta-ah-ša-ar* (Pe., *Arta-gha-ara*, ‘*Apā(a)gēs*,
m. of *Mī-Bel-ahai*, 1: 3.
- ⁵ *Ar-tāh-ša-as-sa* = Artaxerxes I., King of Persia (Pe.
Artaxshattiā = ‘*Apā(a)gēs*’), 1: 26, 33 | 2: 19 |
3: 15 | 4: 1, 16 | 5: 2, 15 | 6: 15 | 7: 27 | 8: 23 |
9: 3, 19 | 10: 28 | 11: 18 | 12: 2, 17 | 13: 3, 14 |
14: 3, 19 | 15: 22 | 16: 20 | 17: 21 | 17: 20 | 18:
16 | 19: 22 | 20: 18 | 21: 14 | 22: 19 | 23: 2, 24 |
24: 17 | 25: 23 | 26: 20 | 26: 19 | 27: 11 | 28: 17 |
28: 3, 18 | 29: 31 | 30: 33 | 32: 22 | 33: 2, 12 |
34: 27 | 35: 32 | 36: 18 | 37: 19 | 38: 19 | 39: 1,
12 | 40: 22 | 41: 18 | 43: 23 | 44: 3, 26 | 45: 36 |
46: 14 | 47: 22 | 48: 20, 36 | 49: 20 | 50: 6, 20 |
51: 16 | 52: 12, 19 | 52: 8, 15 | 53: 22 | 54: 16 |
55: 28 | 56: 20 | 57: 18 | 58: 20 | 60: 19, 25 | 61:

† According to Ktesias, Pers. 38, *Apāgāgēs* was the name of the half brother of Artaxerxes I., satrap of Baby-
lon.

‡ ‘‘*Kosaroft*’’ (from *Arta-gha*, abbreviated from *Arta-gha-θrā* = ‘*Apāgēs*’), according to Justi, *Iranisches
Namenbuch*, p. 34, b. N. regards this explanation as doubtful.

15 | 62: 18 | 64: 18 | 65: 20 | 66: 16 | 66^a: 4, 24 |
67: 12, 19 | 68: 2 f. v. | 69: 27 | 71: 11 | 72: 7,
17 | 73: 19 | 74: 2, 19 | 75: 2, 18 | 76: 6, 15 | 77:
3, 13 | 79: 16 | 80: 18 | 81: 1, 14 | 82: 29 | 84: 16 |
85: 27 | 86: 25, 26 | 86^a: 35 | 87: 17 | 88: 25 |
89: 18 | 90: 10 | 91: 14 | 92: 17 | 93: 19 | 94: 18 |
91^a: 17 | 95: 19 | 96: 19 | 97: 16 | 99: 21 | 100:
17 | 101: 19 | 102: 20 | 103: 17 | 104: 15 | 105:
15 | 106: 17 | 107: 22 | 108: 17 | 109: 14.

Also written

- **Ar-tāh shā as sa*, 3: 27, or
**Ar-tāh-sha as*, 42: 14 | 63: 19 | 83: 3, [25], or
**Ar-tāh-sha-as shā*, 60: 16, or
**Ar-tāh-sha as si-ish*, 39^a: 16 | 70: 2, 17, or
**Ar-tāh-sha as-is sa*, 31: 25, or
**Ar-tak-sha as sa*, 32^a: 16 | 78: 11 | 98: 15, or
**Ar-tak-shat sa*, 59: 4, 23.
**Ar-ta-am-ma ra (ra)* (Pe.), cf. *Artabari*,
**Ar-ta-rī-(e) mātār* (Pe.),
1 f. of *Mānūshkāna*, 83: 10, 15 | 84: 4,
2. m. of *Dolatān*, 72: 11 R.; of *Ladaka*, 39: 3; of
Rashapātā, 48: 7; and of *Zitta-Nabū*, 82: 1. E. |
83: 18 | 107: 16. (Ident. with No. 1.)
**As-pu'-da as ta'* (Pe. cf. *Aspūdās*, *Ἀσπυδάτης*, 87: 28),
f. of *Bagā a mērri*, 106: 4. *Spāda*, "army" or
aspa "horse." *Dasta* *zasta*, "band"? N.
**Is-ta-sha bar ma'*, s. of *Usharda'*, w., 18: 8.
Ashar (d *U*) *ah ādina* (He. אֲשַׁר אֲדִינָה), *hūār beti sha* *Bel*
ābukash, w., 1: 30. R. E.
Ashar (d *U*) *nādin*, f. of *Bē-zī-r-ibnā*, 82: 3.
**At-ta in na'* (cf. Pa. names like אֶתְרֵנָה אֶתְרֵנָה אֶתְרֵנָה),
s. of *Baqanqum*, *hūātān sha mātāmdān*, 75: 16,
R. Perhaps = אֶתְרֵנָה אֶתְרֵנָה, "Atē hat erhört," N.
**At-ma-ga'* (12: 12, R.), cf. *Uadbagā'* and *Adabagā'*,
**At-ra ma na'*, *At-ra* (or *ra*) *ma na'*. *Ta-ra-ma-na*
(Pe., *Ἀδωρμανάς*, *Ἀδωρμανάς* and Justi, l. c.,
p. 502), f. of *Napennā*, 18: 11 | 28^a: 15 | 74: 3.
**At-ta mar ga'* (Pe. For the second element (*marga* =
"meadow,"?) cf. *Ἀμάργης*), 32: 3.

- **At-ta-ra-pa-ta* (Pe. *Atarepāta*, *Ἀτραπεάτης*), *hda-shi-ia*
sha Artā, 6: 4.
**At-tār-a* . . . (Cf. Ph. אֶתְרֵנָה] and Assyr. *Atar-ila* 7),
s. of *Ardi-Ninib*, w., 108: 14.
**At-tar-wa-ri'* ("A. is my light"), *harda sha Bēl-*
nādān-shuma, 101: 6.
**Ba-ga-a* (Pe., abbreviated, cf. *Baqūs*), s. of *Δῆρα-*
tash, 74: 3.
**Ba-ga-a-na'*, *Ba-ga'-i na'* (Pe.)
1. s. of *Zimake'*, 76: 3, 7, O.
2. f. of *Nōlātān* *Bēl*, 76: 2.
**Ba-ga'-da a-ta(tū)†* (Pe. *B(M)ayābātēs*)
1. s. of *Kōr-ma* *ha'*, b. of *Tiridāta*, 74: 7, 12.
2. 18: 2, 3.
3. in *Bēl* *Bagā'dātī*, 65: 3.
**Ba-ga' mādhy-* (Pe.), f. of . . . *ili*, 23: 22.
**Ba-ga'-mīh(ē)na'* (For the second element cf. *Ἰοπατό-*
χος), *kas tar bar-rē*, 50: 1, 8, 10, R.
**Ba-ga'-mī-i-rī*, *Ba-ga'-a-mī-rī* (Pe. **Baga-āra*? N.)
1. s. of *Aspādastā'*, 106: 4, 9, R.
2. s. of *Mitradāta* and of his wife *f Ekur bēlī*, 48: 1,
13, 14, 16, 17, 19, 34, 37.
**Ba-ga pa-na* (Pe. **Bagapāna*, *Μεγαπανας*; † f. of *Tira-*
kām, 54: 2.
**Ba ga za-ush-tam* (Median = "Gottlieb," Pe. **Baga-*
dushka, *Μεγαδούκας*), s. of *Bararē*, *hshakna sha*
hīnābāt, 76: 11.
**Ba gi e sha* (Pe.), s. of *Karada'*, 106: 2, 8, R.
**Ba-gi in a-na* (Pe., cf. *Ba-gi-in-a-zu*).
**Ba-gi in a zu* and *Ba-gi-in-a-nu* (11: 10, mistake of sc.,
Pe.), s. of *Pipaka*, m. of *Baranāht*, 11: 1, 3, 6,
7, 10.
**Ba-ga shašš* (Pe.) in *Ussita sha hBagusha*, 88: 4
Ba ha-fo a, *Balāta-a* (= *Balāta in* "O my life," cf. He.
בַּלְטָה, if a Hebraized Bab. name), s. of *Ardi-*
Malla'isha, w., 36: 14 | 37: 13 | 38: 13 (cf. also
Bala-ta-a).
Ba-lat-sa, *Balāt sa*, in *du* *Bat-Balātsa*, 36: 6 | 66^a: 3.
Ba la-fo, *Balāta*
1. s. of *Abdanna*, 32: 1, 9 | 32^a: 8 | 60: 20, R. (w.).
2. s. of *Bēl-bāna*, w., 3^a: 10.

[Cf. Euting, *Epigraphische Miscellen* (*Sitzungsberichte der Königl. Preuss. Akad.*, 1885), No. 18, No. 52.

† Cf. Vogué, *Inscriptions Sémitiques*, 30.

‡ Cf. Sachau, *Palmgrensche Inschriften* (*Z. D. M. G.*, Vol. 35), p. 739.

|| Levy, *Phoen. Studien*, II, 38.

* Epon. 673.

|| Cf. Sargon, *Fust.* 49 (*Bagdattī*).

†† Cf. *Ma-ga-a-pa na*, Strassmaier, *Cambyses* 316: 3, 7, 11.

‡‡ Preceded by the det. *h*, which is probably a mistake for *m*. Concerning such mistakes, cf. Demuth in *B. A.*, III, pp. 394, f.

3. s. of *Belshannu*, w., 17*: 15 | 48: 27 | 49: 16 | 50: 17 | 52: 17 | 52*: 12 | 55: 24 | 65: 26 | 67: 17 | 86*: 30 | 88: 23 | 89: 13 | [91: 11] | [99: 15] | 102: 18 | 106: 14. Lo. E.
4. s. of *Ia-ilāni*, w., 67: 15.
5. s. of *Marduk-ēfir*, 92: 3.
6. s. of *Ninib-gāmil*, w., 86*: 29.
7. s. of *Shamash nadin*, 17*: 4.
8. s. of *Tirīnana*, w., 64: 12 | 75: 11.
9. f. of *Iddina Bel*, 89: 14 | 94*: 15 | 95: 16 | 96: 17 | 99: 17.
10. f. of *Labiški*, 64: 17.
11. f. of *Mina Bel dānu*, 48: 6
- Ba-lu-ua*, *Balaba u*, s. of *Ninib-ahē hallīf*, w., 22: 15 | 31: 18.
- **Ba-nu'-ili* (cf. Sa 𐎠𐎢𐎵, also He, 𐤁𐤍𐤏), f. of *Iadhiyana*, 25: 1 | 45: 1. L. E.
- Ba-nu'-irish*, *dBa-nu' irish*, *dBa-nu' irish*
- f. of *Bel-pash*, 10: 30.
 - f. of *Ribat*, 56: 17.
 - hamar Nippur*, 48: 5.
- Ba-nu'-ia* (26: 15), *Ba-nu'-i* (48: 22), *Ba-nu'-ia* (or *ia*).
- Bani u* (11: 11) (cf. He, and Pa 𐎠𐎢𐎵)
- s. of *Amel Namā*, 45: 3.
 - s. of *Ba-ik-ili*, w., 7: 20 | 26: 15 | 27: 10 | 29: 26 | 30: 28 | 48: 22. U. E.
 - s. of *Dummay*, w., 87: 14.
 - s. of *Labiški*, w., 11: 11. Lo. E. | 23: [17], R. E. | 27: 8 | 39: 8. L. E.
 - s. of *Ninib-ahē iddina*, w., 4: 12.
 - f. of *Minaimē*, 45: 34.
 - hshaknu sha Bel apul-ugar u Ahshannu*, 47: 11.
- Ba-ut-ua*
- s. of *Iddina-Bel*, w., 7*: 7.
 - f. of *Bel-ah-ablina*, 23: 19.
 - f. of *Bel nadin-shanna* and *Abdanna*, 70: 15.
- **Ba-qa-ua-qa-ua* (Ar.), f. of *Alūana*, 75: R.
- **Ba-rik-Bel* (cf. Pa 𐎠𐎢𐎵𐎠), s. of *Ninib-eha*, 21: 4.
- **Ba-riki*, *Ba-rik-ki* (cf. Pa 𐎠𐎢𐎵𐎠, *Bapziges*)[†]
- s. of *Iqisha-apla*, w., 82: 24. U. E. | 83: 20.
 - s. of *Sho-idi-ahā*, w., 31: 20.
- **Ba-rik-ili*, *Ba-rik-ili*, *Ba-rik-ki-ili* (cf. He, 𐎠𐎢𐎵𐎠𐎠)
- s. of *hikkara*, f. of *Nalira*, 73: 4.
 - f. of *Bānina*, 7: 20 | 26: 15 | 27: 10 | 29: 26 | 30: 28 | 18: 22. U. E.
 - f. of *Bel-ēfir* and *Zabdiia*, 95: 2.
 - f. of *Bi-utai*, 32: 16
 - 23: 11.
 - in *aba-llapa sha Ba-rikki-ili*, 102: 6.
- **Ba-rik(Ba-rik-ki) Shamsha* (*d'U'ul*)
- s. of *Bel-iti nadin*, b. of *Ninib-ēfir*, 7: 21.
 - f. of *Iodahe-Naba*, 82: 5.
 - f. of *Ninib-ēfir*, 8: 11 | 7*: 2. 11
 - barda sha Bel nadin-shanna*, 21: 3.
 - 41: 20.
- **R(P)are-na-ahē ti'* (Ar. or Pr.), *barda sha Baqia(n)u*, 11: 3, 7, 19
- **Ba-si-sha u na-ki*, s. of *Gamilla*, 31: 2, 27
- Bau* (written *dBau*) *iqsha(sha)*, f. of *Apla*, 40: 18 | 48: 28 | 57: 16 | 72: 13
- d Ba u nadin*, *d Baha nadin*
- f. of *Belshannu*, 7*: 7.
 - f. of *Shada-aha nadin*, 108: 15
- Ba-ua*
- f. of *Utinu*, 41: 2.
 - f. of *Ninib-ēfir*, 28*: 10.
- Belaba-ugar*
- s. of *Anbaya*, w., 16: 15.
 - s. of *Kiribti*, 89: 1, 9. R. E.
 - s. of *Nidintum Bel*, b. of *Bi-Bel-ili nari*, 75: 5.
 - f. of *Aplā*, 82: 25.
 - f. of *Iddina Bel*, 49: 15.
 - f. of *Minaimū*, 11: 11.
 - f. of *Zabdiā*, 32*: 13.
 - barda sha Ribat*, 90: 2, 4. R. E.
 - in *wa-Belaba-ugar*, 65: 2, 11, [20], 22.
- Bi-lu*, *Ad dānu an hallīf sa**, s. of *Abdanna*, b. of *Bel-ēfir* and of *Bel hallīfau*, w., 79: 12. Lo. E.

† For *Bani(u)* by the side of *Baniā*, cf. *Ba-lu-si-i* (Delitzsch, *Assyrisches Handwörterbuch*, p. 176^b), *Kohiti* (Strassmaier, *Nabuchodonosor* 251: 9), *Ahu-liti'* (q. c.), *Lu-ma-ai'* (q. c.), etc. and even *Kombuzi* (Strassmaier, *Cambyses* 85: 22 | 100: 2) and *Māri* (Pa. *Marija*). Cf. also *abattalia* and *abattab*.

‡ Cf. Vogüé, *l. c.*, 34.

§ The Palmyrene form of the common Semitic god is *Bel*. But he was also worshipped under the name of *Bel Bēkos*, cf. Waddington, *Inscriptions* 2606a). This latter cult was introduced from Babylonia. Cf. Baethgen, *l. c.*, p. 86.

|| Vogüé, *l. c.*, 2.

* In the transliteration of *Bel* the following rule has been observed: *Bel*: = *dEN*, *Bil* = *dEN LIL*, *Bel* = *dL*.

Bēl^u.aḥ-iddina

1. s. of *Ardi Ninib*, b. of *Erba-Bēl* and *Nū'id-Ninib*, 53 : 12.
 2. s. of *Bānānu*, w., 23 : 19.
 3. s. of *Bēl-muhallīf*, w., 33 : 10 | 43 : 19 | 69 : 25 | 82 : 27. (Ident. with No. 5, cf. Vol. X.)
 4. s. of *Bēl nū'id*, b. of *Eshē iṭir*, uncle of *Nūdin-tan-Bēl*, 57 : 1, 12 | 64 : 15 | 71 : 7 | 76 : 10 (w.).
 5. s. of *Bēl-muhallīf*, b. of *Belshannu*, 41 : 1, 8, 15.
 6. s. of *Gahlu*, 33 : 2, 4, O.
 7. s. of *Ninib-ibni*, w., 70 : 14.
 8. s. of *Shumash muhallīf*, w., 11 : 14.
 9. s. of *Zamama erish*, b. of *Zamama nādīn*, 95 : 3, I. E.
 10. f. of *Ladaka*, 39 : 3.
 11. f. of *Ninib-aḥ-iddina*, 71 : 9.
 12. f. of *Bekat (?)-ili* and *Shumshī lindar*, 109 : 2.
 13. *bshaknu sha bshashannū a hmaklāta*, 23 : [14], R.
- Bēl (Bēl^u.aḥ-ī-tan-na)*, s. of *Belshannu*, w., 64 : 12 | 74 : 17 | [108 : 12].

Bēl^u.aḥ-iddina

1. s. of *Belshannu*, w., 66 : 10.
2. s. of *Nanā-nādīn*, w., 56 : 15.

Bēl a ni (without det. *al*), s. of *Kidīn*, b. of *Shumash sham iqīsha*, 17 : 3.

Bēl apal iddina

1. s. of *Kūgir*, w., 41 : 23.
2. *harda sha Bēl-nādīn-shannu*, 65 : 1, 22, R.

Bēl(Bēl) apal (A and TUR USH) ugar

1. s. of *Bēl-bullīsa*, 46 : 9 (w.) | 47 : 1, 3, 5, 24.
2. s. of *Bēl erish*, *bshaknu sha bshashannū sha hma-shāka*, 107 : 9, I. E.
3. f. of *Ninib nū'id*, 14 : 1.

Bēl-a-su-ā-a

1. s. of *Nabū-aḥ-ittannu*, w., 36 : 13 | 37 : 12 | 38 : 12.
2. f. of *Bēl-ibni*, 67 : 13.

Bēl-ātir(-ir), † s. of *Nabū-nādīn*, 82 : 7.

Bēl-ba-a-ku-pi-tū (cf. *Itti-bāku-ila*, Strassm., *Cyren* 313 : 15)†, *harda sha Bēl-nādīn-shannu*, 30 : 1, 35.

Bēl^u.aḥlūt-su-igbi, f. of *Aplā*, 32 : 18 | 34 : 22 | 35 : 27 | 44 : 23 | 45 : 32 | 48 : 26, R. E. | 49 : 14 | 51 : 11 | 59 : 20, L. E. | 65 : 25 | 67 : 16 | 69 : 16, L. E. | 72 : 10, U. E. | 73 : 11 | 86 : R. | 88 : 22 | 96 : 15 | 99 : 14 | 102 : R.

Bēl-bulūta-it-tan-na, f. of *FEkur-bēlūt*, 48 : 37.

**Bēl ba-na (Ar. بعل بن)*

1. f. of *Bulūta*, 3^a : 10.
2. f. of *Erba*, 13 : 2.
3. f. of *Erba-Bēl*, 22 : 13 | 28 : 12 | 35 : 28 | 48 : 27, U. E. | 49 : 15 | 50 : 16 | 52 : 16 | 52 : 12 | 59 : 20 | [60 : 22] | 66 : 19 | 69 : 17, U. E. | 70 : 11 | 72 : 12, L. E. | 75 : 13 | 77 : 10 | 80 : 13, L. E. & R. | 81 : 10 | 83 : 22 | 86 : 29 | 88 : 21 | 89 : 11 | 97 : 12 | 100 : 12 | 102 : 17 | 103 : 13 | 105 : 11 | 106 : 11, U. E.

**Bēl-ba-raḥ-lī* (cf. Pa. *Baḥḥāpazos*), s. of *Bēl-ittannu*, b. of *Mardak-ītir*, 32 : 3, 7.

Bēl (Bēl) bēl-lū(bullīf)-su

1. s. of *A(y)da-manu-ia*, *bustarbari*, *bshaknu sha bha na i ka na*, 102 : 7, 9, 12, O., L. E. & R.
2. s. of *Addannu*, b. of *Bēl-Addannu-bullīf* and *Bēl-ītir*, w., 79 : 12, U. E.
3. s. of *Aḥashannu*, w., 98 : 13.
4. s. of *Aplā*, b. of *Nabū [it-tan-]nu*, 7 : 1, L. E.
5. s. of *Bēl-it-tan-na*, w., 75 : 14.
6. s. of *Kiribti*, b. of *Sho-Nabū-shū*, 26 : 2, L. E.

| *DIR(-ir)*. Cf. *Nabū at-ri-ilāni*, II R., 64 : 53a.

| Cf. *Bēl-a-ā-a*, Strassmaier, *Cambyses*, 81 : 16, and such names as *Bēl-pat ta-na*, "B. is protector;" *Bēl-e-dī-pitū* (or with the nominative ending *a* attached to the name, which is regarded as a compound substantive = *Bēl idī pitū*), "B. protect the only (child)."¹ That the meaning of the root 𐎶𐎶, left untranslated by Deltzsch (*Assyrisches Handwörterbuch*, p. 553 b) is "to strengthen, support, protect," becomes certain from the parallelism of *na-pa-ta-na a* (1 pers. plur. Praes. II¹) with *na-da-na na* (55 : 17). The Hebrew word 𐤍𐤏𐤔 denotes the threshold as "the place of protection," according to the widely prevailing idea of the sacred character of the threshold in the ancient world. The protecting power of the snake (𐎶𐎶 "protector") and its close relation to the threshold are equally well known. Cf., e. g., the snake surrounding the opening of the marble vase from Sidon preserved in the Royal Museum of Berlin (cf. Pietschmann, *Geschichte der Phönizier*, p. 225) : the large snake usually carved upon the boundary stones of Babylonia ; the enormous snakes of bronze (*sireushshū*) set up by Nebuchadrezzar II *ina sippu abullī*, "at the thresholds of the gates" of Babylon, etc., etc. According to Hommel's doubtless correct theory (in Trumbull's book, quoted below, p. 314), the Assyrian word *sippū*, "to pray," itself is a verb, denomin. from *sippu*, "threshold." Cf. on the whole question the work of H. Clay Trumbull, *The Threshold Covenant*.

§ Cf. Vogüé, l. c., 35. The Babyl. ideogr. is perhaps to be read *Bāl*, cf. Hilprecht, *Assyriaca*, p. 78, note 2.

7. s. of *Nabû-it[an-na]*, b. of *Nabû-nâdin*, 3: 1.
 8. f. of *Bel-apal-ugur*, 46: 9 | 47: 2, 5.
 9. f. of *Bel-dana*, 1: 28 | 92: 13 | 98: 10.
 10. f. of *Bel-erish*, 107: 17.
 11. f. of *Bel-ittanna*, 48: 33 | 50: 18 | 51: 14 | 60: 23 | 86*: R. | 88: 23 | 90: 6 | 92: 12 | 98: 11. Probably ident. with No. 9.
 12. f. of *Ribât*, 91: 2.
 13. f. of *Shadû rabû-shî-zib*, 84: 6.
Bel(BP)-da-na (cf. also *Mina-Bel-dana*)
 1. s. of *Bel-hallîsa*, probably b. of *Bel-ittanna* (cf. 92: 12, 13), w., 1-28, L. E. | 92: 12 | 98: 10.
 2. s. of *Idlîna* / *Iskur*, w., 85: 25.
Bel-dana, s. of *Ahe-erba*, w., 109: 11.
Bel-êpish(ush)
 1. s. of *Banua-erish*, w., 10: 30.
 2. s. of *Ninibatu*, w., 61: 9.
Bel-erba
 1. s. of *Nabû-erishana*, 79: 14.
 2. f. of *Ribât*, 43: 2.
Bel-erish
 1. s. of *Addanna*, w., 8: 19.
 2. s. of *Adda-er-sha-ba-ina* / *sha-ma-tānam*, 75: 16, R.
 3. s. of *Bel-hallîsa*, w., 107: 17.
 4. s. of *Nidintum Bel-barda-ga* / *Addanna*, 60: 1, 12, 16, L. E.
 5. s. of *Tubua*, f. of *Ushadû*, *bshakka-sha-bsha-shanna-sha-bkirkû*, 12: 5, 8, 10, R.
 6. s. of *Zabûa*, w., 75: 11, L. E.
 7. f. of *Bel-apal-ugur*, 107: 9.
 8. f. of *Umarhu*, 81: 3.
Bel-ê-er (102: 16, L. E.), *Bel-ê-ir* (SHUR)
 1. s. of *Addanna*, b. of *Bel-Addanna hallîsa* and *Bel-hallîsa*, w., 79: 12, R.
 2. s. of *Ardi-Ba*, *bSarai*, 77: [1], 5.
 3. s. of *Barikî-ib*, b. of *Zabûia*, 95: 2, L. E.
 4. s. of *Idarai-ib*, w., 36: 12 | 37: 11 | 38: 11.
 5. s. of *Kalla-bahû*(?), 12: 3.
 6. s. of *Lîlîna*, b. of *Gulana*, w., 7: 22.
 7. s. of *Ninib-nâdin*, 19: 2, U. E.
 8. s. of *Qarha*, w., 15: 18.
 9. s. of *Sharû-ili bustacharri*, w., 102: 16, L. E.
 10. f. of *Nabû-ah-iddîna*, 85: 18 | 86: 17.
 11. f. of *Shamsî-nahiri*, 93: 4.
 12. f. of *Zimûa*, 50: 14.
 13. 79: 2.
Bel-ê-er-na
 1. f. of *Shamash-nâdin*, 73: 6.
 2. 70: 3.
Bel(BP?)-êa-tia (abbr. *Êa-tia*, Const. Nt. 535: 2)
 1. s. of *Murashû*, 2: 6, 9 | 3: 4, 10, [14] | 5: 6 | 12: 6, and f. of *Rimûl Ninib*, 46: 5 | 47: 7 | 48: 24, U. E.
 2. f. of *Shadû rabû-shî-zib*, 86: 8.
Bel-ê-ia(?), f. of *Zabûia*, 92: 3.
Bel-ê-ir
 1. s. of *Bel-dana*, w., 67: 13.
 2. s. of *Nadû*, 42: 7.
 3. s. of . . . , w., 31: 17.
 4. f. of *Arbama-ra*, 82: 16, and of *Shatabana*, 83: 19, L. E. & R.
 5. f. of *Ellîta Nana*, 85: 9.
 6. f. of *Marduk-nâdin-shana*, 72: 3, R.
Bel-ê-ka-ush, *bustacharri*, m. of *Naba-nâdin*, 1: 29, and of *Iskur-ah-iddîna*, 1: 30.
Bel-ê-bi, f. of *Ipsa-apha*, 8: 5 | 9: 2.
Bel-ê-igishat(sha)
 1. s. of *Balta*, 37: 1.
 2. s. of *Shamash-bahûsa-igbi*, w., 19: 18.
 3. s. of *U-bar*, w., 46: 11 | 47: 16.
 4. f. of *Ardi-Bel*, 56: 15: 84: 13.
 5. f. of *Kidûa*, 7: 10 | 8: 20.
 6. f. of *Ninib-nâsir*, 17: 1.
Bel(BP?)-ê-ta-na
 1. s. of *Abu-ah-ib*, b. of *Bel-nâsir* and *Marduk*, 49: 1, R.
 2. s. of *Apha*, w., 17: 17 | 28*: 11 | 42: 8 | 87: 13, 16 (s.).
 3. s. of *Bel-hallîsa*, w., 48: 33 | 50: 18 | 51: 14 | 60: 23 | 86: R. | 88: 22 | 90: 6 | 92: 12 | 98: 11. Possibly b. of *Bel-dana* (98: 10).
 4. s. of *Bel-ittanna*, b. of *Ribât*, 100: 3.
 5. s. of *Bel-tacharhat*, *bapqada-sha-Nippur*, w., 5: 9 | 9: 13.
 6. s. of *Isbababakata*(?), w., 18: 13.
 7. s. of *Janassa*(?) / *nâdin*, w., 68: 5 f. v. | 69: 21 | 86*: 32 | 106: 13.
 8. s. of *Lîblat*, 56: 4 | 66: 9.
 9. s. of *Lu-iddîna*, w., 82: 25.
 10. s. of *Naba-bîris*, 12: 15.
 11. s. of *Ninib-nâdin*, w., 13: 10.
 12. s. of *Ribât*, 60: 23.
 13. s. of *Sham-iddîna*, w., 2: 11.
 14. s. of *Ushabanna*, 74: 5.

* KAK, cf. *Bel-dani* (Strassmaier, *Cyrex* 334: 7, Peiser, *Babyl. Vorträge*, 69: 10).

15. s. of (?) *Zabdiā*, 69: 3, 6.
 16. f. of *Bēl barakki* and *Marduk-aṭir*, 32^a: 4, L. E.
 17. f. of *Bēl balliṣa*, 75: 14.
 18. f. of *Bēl šamū*, 7^a: 11.
 19. f. of *Bibā* and *Bēl ittanu*, 100: 2.
 20. f. of *Ḥanani*, 8: 17.
 21. f. of *Šadā yabū iṭir*, 68: 3.
 22. *ḥadānu ša wawšā*, 1: 27, L. E.
- Bēl itti na*, cf. *Bēl da na*.
- Bēl kagar*
1. s. of *Ramat*, w., 61: 12.
 2. f. of *Danuā*, 78: 7.
- Bēl ki na*, f. of *Anā*, 75: 4.
- Bēl² ki šir*
1. s. of *Ardi Bēl*, b. of *Ninib-nāgir*, w., 43: 16 | 55: 24 | 73: 12 | 88: 20 | 101: 11 | 108: 11.
 2. f. of *Ninib nadin*, 31: 23 | [39^a: 15] | 42: 10 | 70: 16.
- Bēl² mahallū(-it)*
1. s. of *Aḫ i rišb*, w., 28^a: 12.
 2. s. of *Aḫashanu*, w., 64: 14 | 73: 12 | 87: 14 | 92: 15 | 93: 16.
 3. s. of *Bēlsanu*, *bUD.SAR.SHE G.1.* w., 83: 17. R. | 84: 10, L. E.
 4. s. of *Lābāshi*, 31: 2, 15.
 5. s. of *Zar-kitti-šir*, sc., 7: 26 | 17: 19 | 26: 19 | 27: 13.
 6. f. of *Aḫ-iddina*, 19: 17.
 7. f. of *Aḫīnu*, 51: 13.
 8. f. of *Bēl aḫ-iddina* and *Bēlsanu*, 33: 10 | [41: 11] | 43: 20 | 69: 25 | 82: 27.
 9. f. of *Bēl nadin* and *Šullamā*, 32: 20 | 48: 31 | 51: 3 | 53: 19 | 84: 14.
 10. f. of *Bollūā*, 22: 16.
 11. f. of *Mardaka*, 82: 8.
- Bēl² mukin apla*
1. s. of *Kogir*, w., 74: 16 | 80: 13 | 82: 26 | [83: 23] | 87: 12 | 88: 22 | 96: 16 | 99: 16 | 107: 19, R. E.
 2. s. of *Nāgir*, w., 57: 15.
 3. s. of *Ninib nāgir*, w., 96: 17 | [99: 16].
 4. f. of *Ubar*, 42: 12 | 66: 14 | 69: 19.
- Bēl mu ša-zi-bān*, s. of *Bul[lu]a*, w., 44: 24.
- Bēl mu-tek kīl [lu]*, f. of *Gula-shu-u-šir*, 53^a: 17.
- Bēl² -na'it*
1. f. of *Addanua*, 73: 14.
 2. f. of *Bēl-aḫ-iddina*, 57: 1 | 64: 15 | 71: 7 | 76: 10.
3. f. of *Kidin*, 32: 18.
 4. f. of *Kina apla*, 4: 13 | 22: 15 | [23: 19] | 28: 13 | 33: 8 | 35: 30.
- Bēl(Bēl) na dū(nadin = MU)*
1. s. of *Aḫ-iddina*, b. of *Lābāshi*, 10: 3, 31.
 2. s. of *Bēl mahallū*, b. of *Šullamā*, *ḥpaqad bābi Šaryu GUD.SI.DI*, 51: 3, 8, and w. in 32: 11 | 48: 30 | 53: 19 | 84: 13.
 3. s. of *Idina apla*, 20: 14.
 4. s. of *Kādin*, w., 28^a: 13.
 5. s. of *Kugur-apla*, w., 46: 10.
 6. s. of *Murashu*, 19: 12, abbreviated from *Bēl-nadin-shumma*, q. r.
 7. s. of *Nabū-idanni*, *ḥmāc bitī šat Baga'-māḫa'*, 50: 7, R.
 8. s. of *Nabū-Kušarsu*, w., 10: 23.
 9. s. of *Rimūt*, 31: 2, 12, 15, 26.
 10. s. of *Šurki* (?), w., 14: 16.
 11. s. of *Šum-iddina*, w., 99: 18.
 12. s. of *Ubar*, w., 61: 11.
 13. s. of . . . , 27: 2.
 14. f. of *Bēl nāgir*, 16: 14.
 15. f. of *Bēlsanu*, 31: 19.
 16. f. of *Ninib ganūl*, 16: 18.
 17. f. of *Ninib mahallū*, 10: 23 | 51: 11.
 18. f. of *Ša-Nabū-šū*, 12: 15.
 19. f. of *Šum-iddina*, 10: 25.
 20. 107: 2.
- Bēl² nadin-shumma*
1. s. of *Addanua*, w., 59: 22, R. E. | 70: 10 | 74: 15, U. E. | 76: 9, L. E. | 77: 8 | 80: 11, U. E. | 86^a: 31, L. E. | 106: 13, L. E. | 107: 18, U. E.
 2. s. of *Bavūna*, b. of *Addanua*, w., 70: 14.
 3. s. of *Murashu*, 3^a: 3, 4 | 4: 1 | 6: 1 | 7: 4, 13 | 7^a: 3, 5 | 8: 14, 16 | 9: 1, 5, 8, 10 | 10: 6 | 11: 4, 8, 10 | 12: 9, 11 | 13: 5 | 14: 3, 8 | 15: 6, 12, 16 | 16: 2, 8, 11 | 17: 1, 5, 9, 10 | 17^a: 2, 7, 12, 14 | 18: 5 | 19: 1, 7, 12 (without *šumma*) | 20: 2, 3, 8 | 21: 2, 4 | 22: 1, 5, 9, 10 | 23: 13, 15 | 24: 1, 9 | 25: 2, 7, 13 | 26: 1, 2, 9, 11, 12, 14 | 26^a: 2 (id. with No. 7), 5, 9, 10 | 27: [1], 4 | 28: 6, 9 | 28^a: 6, 8 | 29: 1, 2, 16, 22 | 30: 1, 2, 17, 24 | 31: 1, 5, 9, 11 | 32: 5, 7, 11, 13 | 32^a: 1, 5, 9 | 33: 3, 5 | 34: 2, 10, 18 | 35: 1, 15, 23 | 36: 1, 6, 9 | 37: 1, 5, 8 | 38: 1, 5, 8 | 39: 4 | 39^a: 3, 5 | 40: 2, 8, 11, 12 | 41: 2, 9 | 44: 15, 18, 21 | 45: 7, 15, 18 | 48: 1, 9, 13, 14, 16, 18, 19,

† Cf. Strassmaier, *Cambyses* 303: 14 (*Marduk-mu-bal-lū*).

† Cf. *Ninib-na-din-shumma*.

- 21 | 49 : 2, 5, 8 | 50 : 6, 8, 12 | 51 : 1, 2 | 52 : 1, 7, 12 | 52* : 1, 5 | 53 : 2 | 55 : 1, 15 | 56 : 1, 7 | 57 : 2, 7, 13 | 58 : 1, 7 | 59 : 7, 9, 16 | 60 : 2, 11 | 62 : 4, 8 | 63 : 3 | 64 : 1, 5 | 65 : 1, 7, 12, R. | 66 : 2 | 66* : 5, 8, 12, 14 | 67 : 1, 6 | 68 : 2 | 69 : 2, 5, 8, 10, 13 | 70 : 8 | 71 : 3, 4 (*L* : *Bt* omitted) | 72 : 4, 8 | 74 : 9, 13 | 75 : 7, 9 | 76 : 4, 8 | 77 : 4, 6 | 79 : 9, 10 | 80 : 4, 9 | 81 : 5, 8 | 82 : 11, 14, 20 | 83 : 10, 15 | 84 : 3 | 85 : 2 | 86 : 2 | 86* : 1, 16 | 88 : 2, 10, 16 | 89 : 1, 5, 8 | 91 : 1, 4, 7, 8 | 93 : 2, 6, 10, 12 | 94 : 1, 6, 9, 10 | 94* : 1, 5, 7, 8 | 95 : 1, 6, 8, 10 | 96 : 1, 6, 9 | 97 : 1, 4, 7, 8 | 98 : 1, 4, 6, 7 | 99 : 3, 4, 13 | 100 : 1, 4, 7, 9 | 102 : 10, 13 | 103 : 1, 4, 7, 9 | 104 : 1, 5, 7 | 105 : 1, 5, 7, 9 | 106 : 6, 9 | 107 : 11, 12, 14.
4. s. of *Ninib-erba*, b. of *Ninib-nadin* (45 : 30), w., 13 : 9 | 45 : 31 | 48 : 22, *Lo. E.* | 49 : 13 | 50 : 14 | 70 : 12 | 72 : 15, *U. E.* | 74 : 14, R. | 82 : 23, *Lo. E.* | 83 : *Lo. E.*
5. s. of *Tadlana*, sc., 13 : 12.
6. s. of . . . *Bt*, b. of *Shum-iddina* and *Rihāt*, 7 : 2, *L. E.*
7. f. of *Marduk*, [36* : 2] | 101 : 5, 7. *Idem.* with No. 3.
8. f. of *Ninib-aba-ugur*, 74 : 18 | 76 : 14 | 77 : 12 | 80 : 17 | 83 : 24 | 84 : 15 | 102 : 19 | 106 : 16.
- Bt-na-gir* (*nāgir* = *PAP*)
1. s. of *Abu-ah-ib*, b. of *Bt-ittanna* and *Marduk*, 49 : 1.
2. s. of *Bt-nadin*, w., 16 : 14.
3. s. of *Bt-lushēzib*, 7 : 1, 13 | 24 : 13 (w.),
4. f. of *Nabū-angar-sha*, 80 : 15.
- Bt-nāri-in*, f. of *Arti-Bt*, 56 : 5.
- Bt-sa-pi* : (*SGISHE*?) *ma-hur*
1. *baqda sha* *Arshem*, 1 : 1, 15, 23
2. *baqda a baqda sha* *Bt-nadin-shum*, 99 : 5, 13 (apparently identical with No. 1).
- Bt-shum-ibni*
1. s. of *Arti-Gala*, b. of *Kidin*, w., 2, 4, 15 | 91 : 2, *L. E.*
2. f. of *Ninib-ah-iddina*, 7 : 21 | 7* : 9 | 9 : 15 | 11 : 11 | 17* : 16 | 41 : 14 | 76 : 10 | 86* : 30.
3. f. of *Ninib-nadin*, 68 : 7 f. v.
4. 8 : 6.
- Bt-shum-im-bi* (=: *ibbi*, 821), s. of *Kidin*, w., 83 : 23.
- Bt-shum-akin*, f. of *Nā'id* *Ninib*, 48 : 24 | 52 : 15 | 52* : 11 | 59 : 19 | 60 : 22 | 69 : 16.
- Bt-ul-Bt*, 10 : 2) *sha-na*
1. s. of *Aghushana*, w., 92 : 14 | 93 : 14 | 97 : 13 | 100 : 13.
2. s. of *Bau-nadin*, w., 7* : 6.
3. s. of *Bt-ittanna*, w., 7* : 11.
4. s. of *Bt-muhabib*, b. of *Bt-ah-iddina*, 41 : 1, 8, 15.
5. s. of *Bt-nadin*, w., 31 : 19.
6. s. of *Erba-Bt*, w., 109 : 11.
7. s. of *Idlina-apla*, b. of *Zohaba*, 10 : 2.
8. s. of *Idlina-Naba*, 79 : 5.
9. s. of *Mannu-aki-Nano*, w., 36 : 15.
10. s. of *Ninib-ah-bullit*, w., 6 : 12.
11. s. of *Ninib-nāgir*, w. & sc., 51 : 12 | 65 : 25 | 67 : 16 | 69 : 26 | 75 : 15 | 94* : 13 | 99 : 15 | 103 : 12.
12. s. of *Pūh-hara*, w., 6 : 11.
13. s. of *Sha-pi-kabī*, w., 7 : 23.
14. s. of *Shir-qina*, 78 : 10.
15. f. of *Abdanna*, 46 : 9 | 47 : 16 | 86* : 33.
16. f. of *Apla*, 68 : 5 f. v.
17. f. of *Balāta*, 17* : 15 | 48 : 27 | 49 : 16 | 50 : 17 | 52 : 17 | 52* : 12 | 55 : 24 | 65 : 26 | 67 : 17 | 86* : 30 | 88 : 23 | 89 : 13 | 91 : 12 | 99 : 16 | 102 : 18 | 106 : 14.
18. f. of *Bt-ah-ittanna*, 64 : 13 | 74 : 17 | 108 : 12.
19. f. of *Bt-ah-iddina*, 66 : 10.
20. f. of *Bt-muhabib*, 83 : 17 | 84 : 10, *L. E.*
21. f. of *Uanna*, 87 : 1.
22. f. of *Idlina-apla*, 76 : 13.
23. f. of *Idlina-Bt*, 61 : 2 | 78 : 2.
24. f. of *Marduk-ir-shu*, 84 : 12, *U. E.*
25. f. of *Ninib-er*, 21 : 8.
26. f. of *Nissahar-Bt*, 9 : 16.
27. f. of *Rumut*, 58 : 13.
28. f. of *Shamsa-kudar*, 94 : 3.
29. f. of *Shum-iddina*, 94* : R. | 99 : 19, R.
30. *baqda sha* *Abdanna*, 39 : 9 | 64 : 6.
- Bt-shum-lana* (= *galalam*).
1. s. of *Ahē-iddina*, w., 2 : 14.
2. 44 : 6.
- Bt-bash-me-ri-ih-tū* ("O B., thou hast granted the de-sire"), s. of *Napishlim*, w., 78 : 11.
- Bt-b-tay-kur-sha* ("O B., thou hast called him"), f. of *Bt-ittanna*, 5 : 10 | 9 : 14.
- Bt-tamun-angar*, cf. *Bt-laba-angar*, No. 7.
- Bt-ti-pah-hir*, f. of *Kinnāni*, 37 : 3.
- Bt-tū-gar-sha*, *bshakna sha* *bi-zab*, *baqda sha* *Abdanna* 39* : 2, O.
- Bt-ti-shat-lim* (*lim*, *ushallim* =: *GI*)
1. s. of *Ira-gilla-Eragila* (= *Sillai*), b. of *Ea-bullit*, w., 80 : 12, *Lo. E.* | 83 : 21.
2. f. of *Be-ti-bulluta-Bt-māti*, 85 : 24 | 86 : 21.

† Cf. also *Taz-kur-shu*.

Bēl-ū-shē-zib

1. s. of *Bēlūt-tadma*, 85 : 3 | 86 : 20.
2. f. of *Bēl-nāgīr*, [7 : 1], 24 : 14.

Bēl-zēr-ibni

1. s. of *Ashur-nādīn*, 82 : 3.
2. f. of *Zabdiān*, 68 : 8 f. c. | 72 : 14 | 80 : 15.
3. 23 : 6.

Bēl-zēr-iddīna, s. of *Ishī Shadū-rabū*, 3^a : 5, L. E.*Bēl²*, . . . , s. of *Sībun-ibni*, w., 43 : 18.*Bēlūt-īfir*, s. of *Ishtar-ittūr*, 63 : 4.*Bēlū-nādīn*, f. of *Ninib-īfir* and *Barik-Shamshi*, 7 : 25.*Bēlūt ushabshi* (*shī*), s. of *Gashūr*, sc., 85 : 26 | 86 : 24.*Bēl-tas-lim*, f. of *Bēl-ushē-zib*, 85 : 4 | 86 : 20 (w.).*Bēlūt*, *Bēl-ua* (cf. *Bi*, 322)

1. s. of *Bēl-ittanna*, b. of *Bēl-ittanna*, 100 : 2.
2. s. of *Ea-nādīn*, b. of *Nabū-ittanna*, w., 65 : 24 | 67 : 14.
3. 70 : 3.

Bēl-ua-nū, f. of *Nabab(?)ykanu* and *Ninib-ibni*, 7 : 2.*Bēl-ua-sha*, cf. *Shar-yakha*.*Bēl-ua-shū*, f. of *Ljandash*, *huār hiti sha Ninib-ua-pahhīr*, 14 : 12.*Bēl-ua-shū*, s. of *Shar-ē-ah*, w., 7 : 23.*Bēl-ga-ua* (cf. *Bi*, 322)

1. s. of *Ubalia*, w., 32^a : 10.
2. s. of *Yashdai*, *hūtipahaga*, 15 : 4, 8, 16, L. E.
- Bēl-ū-ta* (cf. *Pa*, 322^a), cf. also *ua-shūt ta-ua*, f. of *Aplū*, 76 : 3.

Bēl-ūt-ua, *Bēl-ūt-ua*, (37 : 4)

1. s. of *Bēl-mahallūt*, w., 22 : 16.
2. f. of *Abū-iddīna*, 14 : 16 | 17 : 17.
3. f. of *Aradīn*, 9 : 16 | 46 : 12 | 47 : 11.
4. f. of *Bēl-igasha*, 37 : 4.
5. f. of *Bēl-mashē-zib ahu(?)*, 44 : 24.
6. f. of *Nādīn*, 5 : 11.
7. f. of . . . , *hpa[qua] sha aballa rabū*, 86 : 31.

Bēl-ua-ē-ibni

1. s. of *Nabū-ittanna*, w., 12 : 14.
2. f. of *Ninib-ua Shamash*, 18 : 14 | 19 : 20 | 21 : 12 | 26 : 17 | 28 : 16.
3. f. of *Shamash-halūsa ubi*, 4 : 14 | 5 : 13.
4. f. of *Shamash-nādīn zēru*, 35 : 31 | 40 : 20 | 53 : 21 | 55 : 27 | 56 : 18 | 58 : 18.

[Cf. *Bēl-ua-ua*, Strassmaier, *Conhyas* 257 : 17.

[Clermont-Ganneau, *Antiquités et inscriptions inédites de Palmyre* (in *Révue Archéologique*, 1886, juillet-août), p. 21.

§ Cf. *Dan-ai-ua* (Strassmaier, *Inschriften zu Liverpool* 74 : 10) and *Dan-ū-ē-ua* (*passim*).

5. f. of *Ubar*, 24 : 11 | 49 : 12 | 75 : 12 | 79 : 11, U. E. | 95 : 14, R. | 103 : 11 | 104 : 11 | 105 : 11 | 107 : 17.

Roshi (*NIG-GA*)-*Bēl*, f. of *Ninib-ah-iddīna* and *f. Amat-Bēlūt*, 6 : 10 | 26 : 16 | 53 : 11, 13.**Ba- . . .*, s. of *Uskaduru*^a, 74 : 4.*Da-di-ua*

1. s. of *Milhi-taribi*, 42 : 2, O.
2. f. of *Addana*, 46 : 11.
3. f. of *Nolintum*, 15 : 19.

d Daian-ah-iddīna, f. of *Zēr-akūn*, 6 : 3.*Da-lu-ta-ni^a*

1. s. of *Ninib-īfir*, *hardu sha Artarime*, w., 72 : 11, R.
2. s. of *Sha-pi-kalbi*, 38 : 2, 15.

Danni(e, a)-aš

1. s. of *Bēl-kišir*, w., 78 : 7.
2. s. of *Addina-apha*, w., 17 : 15 | 17 : 18 | 21 : 8 | 25 : 18 | 45 : 34 | 48 : 28 | 49 : 16 | 50 : 17 | 51 : 13 | 52 : 16 | 55 : 25 | 65 : 26 | 69 : 18 | 70 : 13 | 74 : 15, Lo. E. | 75 : 12 | 77 : 9 | 80 : 14, R. | 83 : 22, L. E. & R. | 88 : 23 | 89 : 14 | 92 : R. E. | 93 : 14 | 98 : 10, U. E. | 100 : 13 | 101 : 15 | 102 : 17, L. E. | 103 : 14 | 106 : 12 | 107 : 19, Lo. E.
3. s. of *Liqh(?)-ahūn*, 82 : 9.
1. s. of *Nādīn*, sc. & w., 7 : 12 | 41 : 12 | 81 : 9 | 86 : 27.
5. s. of *Shum-akūn*, w., 82 : 24 | 89 : 15 | 92 : 13 | 108 : 11.
6. f. of *Ninib-īfir*, 85 : 3 | 86 : 3.
7. f. of *Shamshi-hadani*, 56 : 4.

Dan-ai-at-Bēlūt, s. of *Addina-Bēl*, 23 : 7.*Dan-ua Nergal*, f. of *Ninib-īfir*, 35 : [3] (cf. li 19).**Dan-ua-ma-l-ka^a* (Pe. *Darmekhan*), f. of *Patishtana^a*, 74 : 6.*Dē-di-ē*, f. of *Arad-Bēl* and *Shirigtim*, 88 : 1, 3.*Dē-ki*, cf. *Sholam Bābūn*.*Dē(?) gē(?)-dū(?)-la-ua-ua*, *Dē(?)-gē(?)-an-ua*, f. of *Id-dīna Shadū-rabū*, 85 : 5 | 86 : 23.*Dē-ū-dī-ū*, f. of *Nādīn* and *Rimūt-Bēl*, 22 : 17 | 26 : 3.**Dē-ya-ka^a*, 47 : 2.*Du-um-muq*

1. f. of *Ibni-apha*, 87 : 15.
2. f. of *Ninib-gūnūl*, 91 : 13 | 104 : 14 | 105 : 14.

**Du-ar-mash-da^a* (Pe.), f. of *Addina-Bēl*, 60 : 21, R.

- Eu**(^d1)-*ana kassi sha*, s. of *Nidintum-Bel*, b. of *Ea-nadin*, 105:2.
- dEu**(^d1)-*ABE* *balli* s.
1. s. of *Assyria Esagila*, *sha* (b. *ash*) *ABE* *sha* *min* *Har-ri-pa-qa-du* (a *man* *Sara*), 89:2, 7 R. E.
 2. s. of *Silba*, b. of *Bel-ashallim*, w., 85:20 (identical with No. 1).
- dEu** *da na*, 83:5.
- Eu**(^d1) *BE* *erish* s. of *Nidintum*, . . . , 86:7.
- Eu**(^d1) *BE* and ^d1) *nodin*
1. s. of *Nidintum-Bel*, b. of *Ea-ana-kassisa*, 105:2.
 2. f. of *Biba* and *Nahaitanana*, 67:15.
- dEu** *ziti* *sh*, s. of *Abdathu*(?), *ba-da* *sha* *Bel-nodin* *shana*, 86:1, U. E.
- Ell** *ta* ^d1) *Na-na-a*, s. of *Bel-sha*, 87:9.
- Erba** or **Erba** (*A*, docket 278)
1. s. of *Bel-hana*, 13:2
 2. s. of *Ninib-nadin*, *ba-paqal*(*a*) *sha* *Nipqar* (*ba-paqal* *sha* *ahalla* *ebal*, or *paqada*, w., 19:15 + 26:13 + 34:23 + 35:29 + 39:9 + 48:30, no w., 51:3, 7.
 3. f. of *Ardia*, 43:17.
 4. f. of *Mash-zib-Bel*, m. of *Ardia*, 66:4, 6, 7, 12, 13.
 5. f. of *Ninib-sha*, 26:14 + 28:11.
 6. f. of *Abdi*, 4:12.
- Erba-Ba**²
1. s. of *Ardi-Ninib*, b. of *Bel-ah-iddina* and *Nu'id*, *Ninib*, 53:12.
 2. s. of *Bel-hana*, w., 22:13 + 28:11 + 35:28 + 48:27, U. E., 49:15 + 50:15 + 52:16 + 52:11 + 59:20 + 60:22 + 66:19, U. E., 69:17 + 1, E., 70:11 + 72:12, Lo. E., 75:13 + 77:9 + 89:13, Lo. E. & R., 81:10 + 83:22 + 86:29 + 88:21 + 89:11 + 97:12 + 100:12 + 102:17 + 103:13 + 105:11 + 106:11, U. E.
 3. s. of *Iysha-apla* s., & w., 46:13 + 47:21 + 13:15.
 4. s. of *Mash-zib*, 3:2.
 5. s. of *Ma* . . . , 87:3, 5, 8, 10.
 6. s. of *Ninib-erish*, w., 56:13 + 58:13.
 7. s. of *Shu-pi-Labi*, w., 64:16.
 8. f. of *Bel-shana*, 109:11.

- Esag* *U* *ba-rani*(*RA*), cf. *Ana Esagila-rani*, *Eshe-er* s. f. of *Nidintum-Bel*, 57:3, 8, 10.
- Etella*, *Etella* (*NIR G.11*), f. of *Apha*, 9:15 + 31:16.
- Efe-ra*, f. of *Apha*, 42:11.
- Efir-sha* *Ba*³
1. s. of *Nu'id* (*Bel*), w., 69:24.
 2. s. of *Nu'id-Sin*, s., 2:17.
- Gah-ha-ri** (without *m*, cf. He, Pa, 22) in *abu-shalti* *Gah-ha-ri*, 86:5, 6.
- ² *Ga-da* *al* *na-na* (*He*, 27), s. of *Shabbatai*, w., 69:20.
- Ga-ha* ⁴ s. f. of *Bel-ah-iddina*, 33:3, O.
- Ga-lala* *ana-na*, (cf. He, 22 and 22)
1. s. of *Ladia*, b. of *Bel-er*, w., 7:22.
 2. In *abu-Bel-Galahana*, 39:3.
- Gamil* *ba*, f. of *Basishanacki*, 31:3.
- ⁵ *Gan-sak* *ba* ⁵ cf. *Kassak*⁶
- Ga-sha* ⁷ Strong ⁷ f. of *Belit-ashalshi*, 85:26 + 86:24.
- ⁸ *Gi-ra* ⁸ (without det. *m*, cf. Ph. 82), abbrev., cf. ⁸ *Gi-ra* ⁸ *Gi-ra*, etc. ⁸ *Na*, in *abu-Bel-Gi-ra*, 43:6.
- Gila* *la* *sham* *ishir*
1. s. of *Bel-mataklilla*, w., 53:17.
 2. s. of *T[har]*, w., 91:12.
- Ga-sa* *ai*, 92:2.
- Haa**(*a*?) *ali-ni* . . . s. of *Ali-Shamash-habatu*, 5:2.
- ⁹ *Ha-ha* *da*, f. of *Astusharma*, 18:8.
- ¹⁰ *Ha-ha* *isi*, 79:4.
- ¹¹ *Ha-ha* *ba-ga* ¹¹ *Ad-ha* *ga* ¹¹ (*Pe*, cf. *Adabaga* and *Ma-ga* *a* *pa-na*) s. of *Mirdashu*, *babana* *sha* *ma-Sin*, 9:12, I. E., 12:12 R.
- Ha-da-na*, in *abu-Bel-Hadana*, 107:5. Also *Bel* (*A* *da* *na*)
- ¹² *Ha-dy-ga* *al* ¹² cf. Bl. 22), s. of *Ha-gatali*, w., 28:14.
- ¹³ *Ha-da* *ana-na* (cf. Bl. 82), f. of *Aqaba*, 82:8.
- ¹⁴ *Ha-ali* *li* *li*, ¹⁴ s. of *Aqabi* *li*, 109:1.
- ¹⁵ *Ha-ma* *da* ¹⁵ (cf. He 22), s. of *Sin-nadin*, 82:4.
- ¹⁶ *Ha-na* *ar-ha* ¹⁶ s. of *Bel-erish*, m. of *Ahi-na*, 81:3.
- ¹⁷ *Ha-na* *ba-ri*, *Ha-na* *ma-ri*, *Ha-na* *ba-ri*
1. in *abu-ma* *Ha-na* (*ba*) *ar*, 7:3 + 8:12 + 41:11.
 2. in *baba* *Ha-na* *ba-ri*, 19:7.

¹ Abbreviated, supplement something like *ilrab*, cf. *Ninib-ana* *batishu*, . . . 12.16. Cf. *Nu'itta* *Nana*.

² B. of *Bel-ah-iddina* (li. 4). Abbreviated from *dXina* *ash-er*, cf. Delitzsch in *B. A. 111*, p. 388.

³ Cf. also *Igdalia*.

⁴ Cf. names like *Ga-hal*, *Ga-hal*, *Gi-hi* *ba*, *Ga-hal* *Mardak*, etc.

⁵ Strassmayer, *Cuneorum* 316:3, 7, 11 (= *Mezazagos*).

⁶ Pa. 22 (Haggaga)—Vogué, l. c. 9—is Arabic, as shown by (N.).

⁷ Cf. Vogué, l. c. 74.

Ua nab, *Ua-an-bu*, f. of *Niab-nāqir*, 9 : 17 | 17 : 18.

**Ua na na*, *Ua-na-na'* (cf. He. חֲנָנִי)

1. s. of *Ardi-Gula*, 3 : 7.

2. s. of *Minahhannu*, w., 20 : 16.

**Ua na-ni'* (cf. He. חֲנָנִי)

1. s. of *Bēl-ūtanna*, w., 8 : 17.

2. s. of *Niab-muballit*, gs. of *Ardi-Niab*, 63 : 7.

3. f. of *Iadik-ir*, 14 : 6 | 15 : 2, 11.

**Ua na-ni na a ma* (He. הֵנִי, 'Azazias), s. of *Ubarua'*, w., 69 : 20, f. E.

**Uanbara*, cf. *Uannuari*.

**Ua na-da-sha na ni* (= He. הָאֱלֹהִים, "he (God) has renewed me"), s. of . . . , 23 : 10.

**Ua na na ta ni'* (different from the He. name of a place חֲנָנִי | Tell-el-Am. *Uannānā*). s. of *Nabū-ashkērishi*, 90 : 7.

**Ua-naa* (cf. He. חֲנָנִי), s. of *Bēl-shana*, 87 : 1, 6, 8, 9, f. E.

**Ua ap-pa-va-sa-a'* (identical with *Appasa* f. q. e.), f. of *Naba-gi'ia*, 32 : 12.

Uar-bat-a-na (*Uar-ba-ta-na* (Const. Xi. 580 : 12), *Uar-bat-a-na* (ibid : l. E.), *Uar-bat-a-na* (Const. Xi. 589 : l. E.)) s. of *Zamba*, w., 86 : 32.

Ua ri ba na, s. of *Zamba*, w., 87 : 14.

Ua-ri-ga-na, s. of *Aho-idlina*, 35 : [2], 18 | 101 : 17 (w.).

Ua ash da ai, *Uash-sha ai*

1. s. of *Bēl-irish*, gs. of *Tahna*, 12 : 8, 10, R.

2. s. of *Iadina-aplu*, 3 : 2.

3. s. of *Nabū ri'-shana*, 83 : 7.

4. f. of *Bizā*, 15 : 4, 8.

5. f. of *Itti-Nabū-balāfa*, 11 : 2, 6.

6. f. of *Itti-Shamash-balāfa*, 37 : 14 | 38 : 14.

7. f. of *Niab-gimāl*, 6 : 13.

8. f. of *Sha-idi-ahā*, 70 : 8, R.

9. 70 : 5 (perhaps identical with No. 8).

Ua-tia ("[A deity is] protecting")

1. s. of *Barzū*, 11 : 2, 8, 16.

2. s. of *Ibā*, w., 56 : 12 | 90 : 8.

3. s. of *Marashū-aplu*(?), 86 : 6.

4. s. of *Niab-nādū*, b. of *Nādū*, w., 15 : 18 | 18 : 9.

5. s. of *Ubar*, w., 57 : 16.

Uli-ti', s. of *Isaa-Nabū*, 34 : 1. Ident. with *Ahu-li-ti'*.

U-in ai sa, *U-in-na*. . . . s. of *Kina-aplu*, w. 85 : 20 | 86 : 19.

Ua-na-ga-ra-ra, *hāfra sha hshashanā*, *barda sha Paḥ-hurā*, 75 : 6, O.

Ua-ur-ra, *hshash sha Zamama-nādū*, 28 : 5, 8, O.

**Ua a da ha Nabū* (= יְהוֹנָדָב, cf. He. יְהוֹנָדָב)

1. s. of *Barik-Shamsū*, 82 : 4.

2. s. of *Naba-haqabi*, 82 : 6.

**Ua-si ha il*, *fa di il-ir* (cf. Bb. יְהוֹנָדָב. Cf. Pa. יְהוֹנָדָב)

1. s. of *Uannā*, *hūr hāi sha Artamman*, *sha ina mahhigesh* B. AR. *māšā*, 14 : 5, Lo. E. | 15 : 1, 10, 15.

2. 107 : 3 (probably identical with No. 1).

**Ua a hu ai la ki-im* (He. יְהוֹנָדָב, "J. für euch," N.), f. of *Shilimma*, 28 : 15.

**Ua-hu-ta-na* (He. יְהוֹנָדָב, "J. für uns," cf. יְהוֹנָדָב, N.), *barda sha Bēl nādū shamā*, 55 : 1, 14.

**Ua da ar-ni'-il*, *Id-ra-ni'-il*, *Ida-ri-na il* (Ar. = יְהוֹנָדָב)

1. f. of *Bēl-ir*, 36 : 13 | 37 : 11 | 38 : 11.

2. f. of . . . , *di* . . . , 46 : 23, 21.

**Ua-di-il-ia-na* (He. יְהוֹנָדָב).

1. s. of *Bana'il*, 25 : 1, l. E. | 45 : 1, l. E., f. of *Padima*, *Iahū-nabua*, *Shamashūan*, *Ahūma*, 35 : 20 | 45 : 1, 10, 20.

2. 29 : 3 (probably identical with No. 1).

**Ua-di-il-il*, cf. *Ua-di-ha-il*.

**Ua-ha-ka-na-na* (He. יְהוֹנָדָב), s. of *Iadihōma*, b. of *Padima*, *Shamashūan*, *Ahūma*, w., 25 : 19 | 45 : 1.

Iba-a, f. of *Uātū*, 56 : 12 | 90 : 8.

Iba-aplu, s. of *Dannuq*, w., 87 : 14.

Iba'i-Nergal, in *abaThui-Nergal*, 101 : 4.

**Iba-ri-na-il*, cf. *Iadani' il*.

Iādū (M^U, SK na (17 : 15)-aplu

1. s. of *Bēl-shana*, w., 76 : 13.

| The name is not Assyrian (against Delitzsch, *Assyrisches Handwörterbuch*, p. 284a). The corresponding Assy. verb is *cāna* (כָּנָה).

| N., disinclined to quote the He. name in connection with our own, proposes to translate the latter "The merciful (Grace?) gave" (נָתַן) or better "gave me" (נָתַתִּי). The He. *Uannānā* is apparently an adjunct, ending in *ānā*, common in Aram. (as *āthān*), cf. the He. name of a place נָתַתִּי.

| Not *Qaddai*, Denuth in *B. A.* III, p. 421, etc. Cf. already Peiser, *Bohgl. Verträge* 96 : 15.

2. f. of *Agara*, 52*: 13 | 67: 17.
 3. f. of *Āḥ-iddina*, 43: 1.
 4. f. of [*Bēl-nāḫtu*?], 20: 14.
 5. f. of *Bēl-shuna* and *Zabidi*, 10: 2.
 6. f. of *Danna*, 17: 15 | 17*: 18 | 21: 8 | 25: 18 | 45: 34 | 48: 28 | 49: 16 | 50: 17 | 51: 13 | 52: 16 | 55: 25 | 65: 26 | 69: 18 | 70: 13 | 74: 15, Lo. E., | 75: 12 | 77: 9 | 80: 14, R., | 83: 22, L. E. & R., | 88: 23 | 89: 14 | 92: R. E., | 93: 14 | 98: 10, U. E., | 100: 13 | 101: 15 | 102: 17, L. E., | 103: 14 | 106: 12 | 107: 19, Lo. E.
 7. f. of *Yashbai*, 3: 2.
 8. f. of *Marduk nā'it*, 87: 12.
 9. f. of *Ninib nā'it*, 73: 15.
- Iddina-Ashur* (𐎶𐎶𐎵), f. of *Bēl-shuna*, 85: 25.
- Iddina-Bēl* (𐎶𐎶𐎵𐎶𐎵)
1. s. of *Baba*, w., 89: 14 | 94*: 14 | 95: 16 | 96: 17 | 99: 17.
 2. s. of *Bēl-shuna-ur*, w., 49: 15.
 3. s. of *Bēl-shuna*, 61: 2. † | 78: 2, 5.
 4. s. of *Durmashaba*, w., 60: 21, R.
 5. s. of *Idissu*, w., 58: 14.
 6. s. of *Nū'it Bēl*, w., 17: 18.
 7. s. of *Ninib-nā'it*, w., 32: 16.
 8. s. of . . . , 7: 5, 13.
 9. f. of *Āḥ-iddina*, 11: 15 | 53: 18 | 94: 16 | 95: 17.
 10. f. of *Apbi*, 19: 17.
 11. f. of *Ardi Bēl*, 18: 20 | 21: 10 | 26: 18.
 12. f. of *Artina*, 78: 8.
 13. f. of *Bāḫana*, 7: 8.
 14. f. of *Danna-Bēl*, 23: 7.
 15. f. of *Kidin Bēl*, 103: 2.
 16. f. of *Kisirra*, 19: 5.
 17. f. of *Mārana*, 42: 4 | 66: 3.
 18. f. of *Ninib-nā'it*, 31: 21 (cf. No. 9).
 19. f. of *Ninib-nā'it*, 42: 10 | 69: 22.
 20. f. of *Taqsh-Gaba*, 75: 17 | 77: 11 | 87: 11 | 89: 24 | 90: 9 | 92: 16 | 93: 15 (abbrev. *Taqsh*) | 100: 14 | 106: 15, R. E., | 108: 16 | 109: 13.
 21. *ḥarḫu sha Bēl-nāḫtu-shuma*, 25: 1, 11.
- Iddina-Marduk* (𐎶𐎶𐎵𐎶𐎶𐎶𐎵)
1. s. of *Uballiṣu-Marduk*, w., 17: 17 | 39*: 7 | 41: 13 | 49: 26 | 49: 17 | 52: 17 | 86*: 27 | 89: 21 | 105: 12.
 2. f. of *Nabū-madanu*, 41: 11.
- Iddina-Nabū*
1. s. of *Ninib-ṣir*, w., 18: 12.
 2. s. of *Shaba rabū nā'it*, w., 16: 15.
 3. f. of *Adabaga*, 39: 10.
 4. f. of *Bēl-shuna*, 79: 5.
 5. f. of *Libbi*, 29: 25 | 30: 27 | 65: 24.
 6. f. of *Ninib-ṣir*, 10: 25.
 7. f. of *Sham-iddina*, 85: 25 | 86: 22.
- Iddina-Shaba-rabū*, s. of *Digirdibanna*(?), 85: 5 | 86: 23.
- Id di ri-ia ilu* (Ar. cf. Bē. 𐎶𐎶𐎵𐎶𐎶𐎵 and He. 𐎶𐎶𐎵𐎶𐎶𐎵), f. of *Zabidi*, 85: 19 | 86: 1.
- Idissu, Idissu* (= *Edissu*, "His only one")
1. s. of *Nidiatum Bēl*, 85: 24 (w.) | 86: 5.
 2. f. of *Iddina Bēl*, 58: 15.
- Id-ra nā'it*, cf. *Idarar* 𐎶𐎶𐎵𐎶𐎶𐎵.
- Id-sha-sha a ma* (He. 𐎶𐎶𐎵𐎶𐎶𐎵), s. of *Nanū-mānā*, 45: 4.
- Ikkara* (with det. b), f. of *Bark-ila*, cf. of *Nadira*, 73: 4.
- Ikkar*, in *Id-Bēl-Ikkar*, 79: 6.
- Ikkar-sha Bēl mātā*, s. of *Bēl-shallāna*, w., 85: 23 | 86: 21.
- Id Bēl ilu-nā'it* (𐎶𐎶𐎵𐎶𐎶𐎵𐎶𐎶𐎵, Ar.), s. of *Nidiatum Bēl*, f. of *Bēl-shuna-ur*, 75: 5.
- Id-gah-ri* (cf. Edom. *Qans qah-ri*, s. of *Natua ilu*, w., 67: 15).
- Id il ri* (Ar. cf. He. 𐎶𐎶𐎵𐎶𐎶𐎵), s. of *Appassu*, w., 69: 21.
- Id li-in dar* (Ar. §), s. of *Marduka*, w., 67: 13.
- Id li-na* (Ar. §), s. of *Barkil ilu*, w., 32: 16.
- Id qa-ta-ri* (Ar. "My god is (my) rock"), f. of *Ug-gā*, 28: 14.
- Id-ra-ba-sha, Id-ra-ba-sha* (He. 𐎶𐎶𐎵𐎶𐎶𐎵), s. of *Apba*, w., 15: 32 | 75: 13.
- Iu nāḫtu-shuma* (71: 4), cf. *Bēl nāḫtu-shuma*
- Iu bi-ia (iā)*
1. s. of *Kidin*, w., 40: 18 | 48: 29 | 72: 13 | 89: 12 | 107: 20.
 2. s. of *Sham-iddina*, w., 23: 20 | 32: 19.
- Iu-bāi* (Abbreviated), f. of *Baba*, 67: 15.
- Iu-bi-ta-u* (cf. also *Bēl-ta-u*), s. of *Āḥ-shuna*, 66: 8.
- Iu-E-sug-ila ramī, E-sug-ila-ta-ramī* (RA. cf. *Iu-E-sug-ila ra-mat*), s. of *Kua-apba*, 16: 13 | 20: 14.
- Iu-ṣilla-E-sug-ila*, f. of *Bēl-shallāna*, 89: 12, Lo. E., and of *Bēl-shallāna*, 80: R. E.

† Cf. III R., 69: 14 c.

‡ Cf. Hommel, *Altassyrische Charaktere*, p. 196.§ *Id li-nar*, perhaps "My god may help" (= 𐎶𐎶𐎵𐎶𐎶𐎵). *Id li-nan* perhaps 𐎶𐎶𐎵𐎶𐎶𐎵 (He. or Ar.) = N.|| Cf. *Nabū-qa-ta-ri*, 23: 8. N. regards my explanation as doubtful, *qātara* probably being loanword in Ar.

- Ina-šilā-Ninib* (^dB.A.R), and abbreviated *Šil-Ia Ninib* (^dB.A.R)
1. f. of *Aghashumma*, 57: 17.
 2. f. of *Nadīn*, 32: 21 | 93: 17 | 97: 14 | 98: 12 | 100: 15 | 103: 15.
 3. f. of *Shum-iddīna*, 58: 3 | 70: 14.
- In na Nabū* (abbreviated), f. of *Uūliti*, 34: 1.
- In na ša ba' ta'* (= *Ina gabata*, "Having the eye of a gazel"), *barda sha Bēl-nādīn-shumma*, 101: 7.
- Iqish* (= *Iqish*, "He (a deity) presented"), s. of *Kūšir*, b. of *Ninib aḥ-iddīna*, w., 47: 17.
- Iqish(sha) apla*
1. s. of *Bēl-īqibī*, 8: 4 | 9: 2.
 2. s. of *Katsakka*, w., 76: 12.
 3. s. of *Shum-iddīna*, w., 90: 8 | 108: 12 | 109: 12.
 4. s. of *Zangana*, 8: 8.
 5. s. of . . . , w., 3: 20.
 6. f. of *Abdanna*, 56: 3 | 86: 33.
 7. f. of *Iarikkī*, 82: 24, U. E. | 83: 20.
 8. f. of *Epha Bēl*, 46: 13 | 47: 21 | 73: 16.
 9. f. of *Kina-apla*, 35: 3.
 10. f. of *Nadīn*, 5: 10 | 17: 13 | 26: 12 | 32: 17 | 62: 12 | 63: 14 | 72: 12, Lo. E. | 89: 11 | 91: 10 | 91: 11 | 95: 14 | 96: 11 | 104: 13 | 105: 13 | 107: 18.
 11. f. of *Takkallama*, 51: 12.
 12. f. of . . . , 3: 21.
 13. 8: 7 | 44: 8.
 14. in *Nara sha Iqisha apla*, 3: 8.
- **Iqa ba* (cf. *Ayaba* and He. 23²²).†
1. s. of *Kūšir*, w., 5: 12.
 2. f. of *Lābāshī*, 23: 3.
- **Is() ga ā, hgal la sha Artaharri*, 13: 4, O.
- I sin-na-ai* ("Man of I-sin"), f. of *Kina-apla*, 66: 20.
- **I si-pa-ta-ra(ru)-ā*, s. of *Podidara'a*, 28: 4, 7, Lo. E.
- **Ish(?)-da-ba(p)a-ha-tū'*, f. of *Bēl-iltanna*, 18: 13.
- **Ish-hī ta ri-bī*, cf. *Mūhī ta-ri-bī*.
- Ishī d Shadū-rahū* ("O. Sh. lift up"), f. of *Bēl-zī-r-īd-āna*, 3: 5.
- Ishar* (^dDIL-B.A.T)-*attī-ia*, f. of *Bēl-ī-tir*, 63: 5.
- I-sham-ma-ra-du'*, m. of *Mushallim-Bēl*, 1: 31.
- Itti-Bēl-ah na* ("With B. I shone"), *hgal-la sha Artah-shar*, 4: 3, R.
- Itti-Bēl-balāṭu*
1. s. of *Ninib-nādīn-shumma*, sc., 39: 11.
 2. s. of *Ninib-nāgir*, sc., 43: 21.
 3. f. of *Katallā-Nabū*, 50: 16.
- Itti-Bēl-pa-shar* ("With B. is redemption" = *pashā-ra*), *barda sha Bēl-nādīn-shumma*, 51: 2.
- Itti-Nabū balāṭu*, s. of *Uashdai*, 11: 2, 6, 20.
- Itti-Shamash-balāṭu*
1. s. of *Uashdai*, w., 37: 14 | 38: 11.
 2. f. of *Uadiri* . . . , 5: 3.
 3. f. of *Ninib aḥ-iddīna*, 79: 3.
- I-ga-ū*, cf. *Igū*.
- Ka-di-na**, f. of *Bēl-nādīn*, 28: 14.
- Kal ba a* (cf. also *Kal-bi-ia*), in *daUaggēta sha Kalbā*, 49: 4, 9.
- Kalbi-Bau* (^dBāhu)
1. f. of *Ra'abi īli*, 44: 17.
 2. f. of *R'anna*, 83: 6.
- Kal bi-ia* (cf. also *Kal-ba-a*), f. of *Nādīnā*, 61: 11.
- **Ka[ma?'] na'* (Pe.), f. of *Baga'data* and *Tiridata*, 74: 7.
- Kar ha'*, cf. *Qarha'*.
- Kar(?) ma(?)* f. of . . . , 39: 7.
- **Kar(Gan?)-sak-la-* (Pe., cf. names like *Bayasāxγ*, *Μηδασαζκος*, etc.), f. of *Iqisha-apla*, 76: 12.
- Kūšir* ("[A deity is] preserving")
1. s. of *Ninib-ītir*, w., 17: 15.
 2. f. of *Bēl-apal-iddīna*, 41: 24.
 3. f. of *Bēl-makin-apla*, 74: 16 | 80: 13 | 82: 26 | 83: 23 | 87: 12 | 88: 22 | 96: 16 | 99: 16 | 107: 19, R. E.
 4. f. of *Iqish* and *Ninib aḥ-iddīna*, 47: 17.
 5. f. of *Iqūba*, 5: 12.
 6. f. of *Ninib-nādīn*, 42: 7 | 56: 13.
 7. f. of *Shum-iddīna*, 5: 11 | 11: 16 | 18: 10 | 19: 19 | 26: 17 | 27: 12.
 8. f. of . . . , 3: 22.
- Kū-dīn* (abbreviated)
1. s. of *Ardi-Gula*, b. of *Bēl-shum ibni*, w., 2: 4, 15 | 8: 7 | 94: 2, L. E.
 2. s. of *Bēl-īqisha*, w., 7: 10 | 8: 20.
 3. s. of *Bēl-nā'id*, w., 32: 17.
 4. s. of *Ninib apal-iddīna*, w., 39: 12.
 5. s. of *Tuktī*, 8: 5.
 6. s. of . . . , b. of . . . zīr(?) *ibni*, w., 3: 23.
 7. f. of *Bēl-ni* and *Shamash-shum iqisha*, 17: 3.
 8. f. of *Bēl-shum-imbī*, 83: 23.
 9. f. of *Imbiir*, 40: 18 | 48: 29 | 72: 13 | 89: 12 | 107: 20.

† Cf. the well known name of *Egibi*, doubtless derived from the same Aramaic stem ʔpʔ.‡ Cf. *Itti-Bēl-na-mār*, Strassmaier, *Cyrus* 188: 36; *Cambyses* 68: 21.

- Ki-din-Bel*, s. of *Iddina-Bel*, 103 : 2.
Ki-din-Sin, s. of *Lakipi*, w., 73 : 13.
 **Ki-e ba-a-da-* (Pe.), f. of *Bugisba*, 106 : 3.
 **Ki-ki-*, in *aba-Bit-Kiki*, 86 : 8.
Kin-ti-iddina, f. of *Shirigtim*, 17 : 5.
Ki-na-apla, *Kina-apla* (or *Kina-a*, *Kina-a?*)
 1. s. of *Ardi-Ninib*, b. of *Sham-akin*, w., 7 : 10 | 8 : 21.
 2. s. of *Bel-mā'id*, w., 4 : 13 | 22 : 15 | 23 : 18 | 28 : 13 | 33 : 7 | 35 : 29.
 3. s. of *Iqsha-apla*, 35 : 3.
 4. s. of *Isinai*, w., 66 : 20.
 5. s. of *Naba-nush-tiq-urru*, w., 7 : 9.
 6. s. of *Ninib-gimil*, w., 71 : 8, L. E.
 7. f. of *Uruša*, 85 : 20 : 86 : 19.
 8. f. of *Iaa-Esagila-urru*, 16 : 13 | 20 : 15.
 9. f. of *Ninib-nadin*, 92 : 14.
Ki-na-na-ai, s. of *Bel-nubhher*, 37 : 2, 16.
Ki-rib-ti ("Blessing")
 1. f. of *Belaba-nur*, 89 : 1, R. E.
 2. f. of *Bel-ballita* and *Sha-Naba-sha*, 36 : 3.
Ki-gir-ia ("My strength"), s. of *Iddina-Bel*, 19 : 4, L. E.
Kinabur(?), f. of *Zabana*, 31 : 19.
 **Ku-ba'-ba-hu'*, f. of *Bel(?)-tir*, 12 : 3.
 **Ku-as-da-ma'* ("שמינין"), 32 : 4.
Ku-gur-apla, f. of *Bel-nadin*, 46 : 10.
Ku-tal-ba-a-Naba, s. of *Itti-Bel(balata)*, w., 50 : 16.
Laba-sha, *La-a-ba-shi* (32 : 19), *Laba-a-shi* (44 : 12)
 1. s. of *Idi-iddina*, b. of *Bel-nadin*, 10 : 3, 24 (w.),
 2. s. of *Apla*, w., 77 : 10.
 3. s. of *Ardia*, w., 54 : 11.
 4. s. of *Babata*, sc., 64 : 17.
 5. s. of *Iqsha*, 23 : 3.
 6. s. of *Nadia*, w., 39 : 10 : 46 : 7 : 47 : 13 | 48 : 29 | 51 : 13 : 70 : 13.
 7. s. of *Nidintum-Bel*, w., 32 : 19.
 8. s. of *Ubar*, b. of *Ardia*, w., 26 : 15 : 33 : 9 | 43 : 16.
 9. f. of *Apla*, 44 : 12.
 10. f. of *Banina*, 11 : 11, L. E., | 23 : 17, R. E., | 27 : 8 | 39 : 8.
 11. f. of *Bel-maballit*, 37 : 2.
 12. f. of *Ninib-tir*, 38 : 3.
 13. f. of *Qudbaghu*, 75 : 2.
 14. f. of *Silin-ibani*, 43 : 18 | 56 : 11 | 108 : 14.
 15. f. of *Sham-iddina*, 3 : 9.
 16. f. of *Ubar*, 64 : 13.
 17. 8 : 10 | 32 : 3, 8.
La-ki-pi, *La-ti-pi*
 1. f. of *Kidin-Sin*, 73 : 13.
 2. 70 : 4.
 **La-ma-ni-ia*, *La-ma-ni'* (cf. He. 127, 225)
 1. s. of *Rahm-ib*, w., 36 : 11 | 37 : 10 | 38 : 10.
 2. f. of *Naiid-Bel*, 108 : 1.
Lamasu ("KAL, KAL)-nadin, f. of *Bel-ittanana*, 68 : 5 L. E., 69 : 24 : 86 : 32 | 106 : 13.
La(Lam)-ma-e (no m. possibl. no person), in *aba-sha*
La(Lam)-ma, 28 : 4 : 74 : 8 | 96 : 1 : 7 : 39 : 2.
Lih-lu'
 1. s. of *Idbanana*, w., 73 : 16.
 2. s. of *Iddina-Naba*, w., 29 : 25 : 30 : 27 | 65 : 24.
 3. f. of *Bel-ittanana*, 56 : 4 : 66 : 9.
Linnadnash, s. of *Bikkua*, w., 14 : 12.
Liq(t) hahhu-a-t : My brother is an adopted child :
 1. of *Danana*, 82 : 10.
Lu-da-La (Const. N1.508; *Lu*), s. of *Bel-ah-iddina*, *hpaqda-sha* *Acharam*, 39 : 3, 5, R.
Lu-gi-e, 70 : 2.
Lu-ha'-Naba ("Abundance of N.") ≠ f. of *Mardak-tir*, 75 : 3.
Lu-shi-di-ia (contracted from *Lu-iddia*, q. e.), f. of *Gula-baa* and *Bel-tir*, 7 : 22.
Lu-shi-di-ia, *Lu-shi-di(II)-ia* (and *Lu-shi-di-ia*, q. e.)
 1. f. of *Bel-ittanana*, 82 : 25.
 2. f. of *Ninib-ana-biti-sha*, 18 : 32 | 51 : 1 | 69 : 22.
Maa-na-a-ki-i' ("Xa-na-a", f. of *Belshean*, 36 : 15.
Maa-na-itti-ia ("Who is with me"), *barda-sha* *Mānūsh-tana*, 84 : 7.
Maa-na-ki-i-Ninib, s. of *Nidintum-Bel*, 86 : 5.
Maa-na-ba-shi-sha-bam
 1. f. of *Ninib-gimil*, 12 : 11 | 35 : 1.
 2. *barda-sha* *Shangá(P)*, 54 : 5.
Ma-na-ush-ta-na (Pe. *Mānūsh-tāna*, *Μενουσιτάνας*), s. of *Acharam*, *bard-biti-sharri*, 75 : 7 : 9 | 83 : 9, 14 | 84 : 4, m. of *Uru-nushki*, 83 : 20, L. E., and of *Magna-ittia*, 81 : 8.

+ Written *IGI* + 2 perpendicular wedges.

‡ For the change of **2** to *m* before *n*, cf. *Mindamani* and *Ministum* as over against 1222.

§ Cf. the name *Shakia-bala* ("A deity is) establishing abundance"), written *SHI.A.LA.LI* (Strassmaier, *Cuneib.* 287, 12, 16). Delitzsch, *Peol.*, p. 200. Strassmaier and Ziemer (*B. A. III*, p. 473) read *Shabala*. Cf. *Shakia-balanu*.

|| Against Peiser, who proposed to read the name *La-balta* (*Babylonische Verträge*, p. 235).

■ In view of names like *Maa-nush-ki-Rammanu*, it is possible but not probable to read *Maa-nush-ki-La* ("La")

Mar duk (abbreviated), s. of *Abu-at-hdi*, b. of *Bēl-ūtān-na* and *Bēl-nāšir*, 49 : 1, R.

Mar duk a (cf. He. כִּרְכִּי, *Marphogaios*)

1. s. of *Apla*, 82 : 7.
2. s. of *Arabak*, 81 : 2.
3. s. of *Bēl-mahallif*, 82 : 8.
4. f. of *Miwāh Bēl-shu*, 60 : 4.
5. f. of *Shamshi-lindar*, 67 : 11.
6. *haya sha Bēl-nādin-shumū*, 29 : 1, L, E.

Mardak iṭir

1. s. of *Bēl-ūtānna*, b. of *Bēl-barakki*, 32^a : 1, 7, Lo, E.
2. s. of *Laba'-Nabū*, 75 : 3.
3. f. of *Babāta*, 92 : 1.

Mardak nā'id, s. of *Iddina-aplu*, w., 87 : 12.

Mardak-nādin-shumū

1. s. of *Bēl-ibni*, 72 : 2, R.
2. f. of *Mitrana*, *hūar bīlī sha 'Adānna*, 59 : 6, 8, 15 | 60 : 20, R.

Mardak-nāšir-zēra, f. of *Magarshe*, 87 : 15.

Mardak-et mān na, 107 : 1.

Mardak zē ibni, s. of *Bēl-shumū*, w., 81 : 12, U, E.

**Ma-rā* (cf. Pa. כִּרְיָא), 1. of *Qāsa iahabi*, 1 : 1.

Mari idlīna, f. of *Shamshi-barakka*, 85 : 6.

Ma-ra-da, in *abfit-Marada*, 9 : 5, 7 | 14 : 6.

**Mil-hi-ta-ri bi*, f. of *Dādīa*, 42 : 3.

**Mi-na-ah-hi-lu-ma* (He. כִּנְחָם), f. of *Ḥanāni*, 20 : 16.

**Mi-in-ia na e* (final *a* being dissolved, He. מִינִיָּה), s. of *Boniā*, w., 45 : 33.

**Mi-in-ia mi i ni* (He. מִינִיָּה), s. of *Bēl-aba-agar*, 14 : 11.

Mi-na š Bēl-da-na (ay-da na)

1. s. of *Babāta*, 48 : 5.
2. s. of *Mardaka*, 60 : 4, 7, 12, 15, 16.

**Mi-ū (Mī) ra-da-a-ti(tū)* (Pe. **Mithradāta*, He. כִּתְרִידָה, *Mz(š)pa(š)pa(š)pa*), f. of *Baga'-māri*, 48 : 1, 14, 34.

**Mi-ū ra-cu*, *Mi-ū ra-ai ni*, *Mi-ū ra' in* (Pe. *Mithrāna*, *Mz(š)pa(š)pa(š)pa*), s. of *Mardak nādin-shumū*, *hantallū sha imni shor war Sūn*, 59 : 6, 8, 15, R. | 60 : 20, R. (w.).

**Mi-ū(š)-da-c-shu* (Pe., perhaps containing *mīde* "Sohn," N.), f. of *(Y)ab(b)maga*, 12 : 12.

Ma-gar-shū ("Be favourable unto him")

1. s. of *Mardak-nāšir-zēra*, w., 87 : 15.
2. s. of *Ninib-ah-iddina*, w., 58 : 16.
3. f. of *Ninib-nādin*, 54 : 11 | 63 : 17.

Makin-aplu, cf. *Kina-aplu*.

Mak la a, s. of *Nabū-iṭir*, 62 : 3, 5.

† Cf. Vogüé, l. c. 22.

‡ Cf. *Miwāh-Bēl-da-na*, Strassmaier, *Gombycs* 305 : 3; *Miwāh-Bēl-da-a-ni*, Peiser, *Babyl. Vert.* 5 : 1; 108 : 14.

Ma-ra nu

1. s. of *Iddina-Bēl*, 42 : 3 | 66 : 3.
2. in *abBēl-Mirānu*, 2 : 2 | 3 : 25 | 30 : 3, 7 | 44 : 9, 10 | 94 : 4.

Ma-ra-shu-u(š)

1. s. of *Bēl-nādin-shumū*, gs. of No. 3, [26^a : 1] | 101 : 4 (mentioned also Const. Nī. 542).
2. f. of *Bēl-hātīa*, 2 : 9 | 3 : 5 | 5 : 6 | 12 : 6.
3. 1. of *Bēl-nādin-shumū*, 3^a : 3 | 4 : 2 | 6 : 2 | [7 : 4] | 7^a : 4 | 8 : 14 | 9 : 2, 9 | 11 : 4, 8 | 12 : 9, 11 | 13 : 5 | 14 : 4 | 15 : 6, 12 | 16 : 2 | 17 : 2 | 17^a : 2 | 18 : 5 | 19 : 2 | 20 : 3 | 21 : 2 | 22 : 2 | 23 : 13, [16] | 24 : 1 | 25 : 2, 7 | 26 : 2 | 26^a : 2 | [27 : 1] | 28 : 6, 9 | 28^a : 6 | 29 : 2 | 30 : 2 | 31 : 1 | 32 : 5, 11, 13 | 32^a : 2 | 33 : 4 | 34 : 2 | 35 : 5 | 36 : 2 | 37 : 1 | 38 : 1 | 39 : 4 | 39^a : 3, 5 | 40 : 2 | 41 : 3 | 44 : 15, 18 | 45 : 7 | 48 : 2, 9, 15, 21 | 49 : 2 | 50 : 7, 8, 12 | 51 : 1 | 52 : 2 | 52^a : 2 | 53 : 3 | 55 : 1 | 56 : 2 | 57 : 2, 7 | 58 : 2 | 59 : 7, 9, 16 | 60 : 2 | 62 : 4 | 63 : 4 | 65 : 2 | 66 : 2 | 66^a : 5, 9 | 67 : 2 | 68 : 2 | 70 : 9 | 71 : 4 | 72 : 5, 9 | 74 : 9, 13 | 75 : 7, 9 | 76 : 5 | 77 : 4, 6 | 79 : 9 | 80 : 4, 9 | 81 : 5 | 82 : 11 | 83 : 11, 16 | 84 : 3 | 85 : 2 | 86 : 2 | 86^a : 2 | 88 : 2 | 89 : 2 | 91 : 2 | 93 : 2 | 94 : 1 | 94^a : 1 | 95 : 1 | 96 : 1 | 97 : 1 | 98 : 1 | 99 : 3 | 100 : 2 | 101 : 4 | 102 : 10 | 103 : 2 | 104 : 2 | 105 : 2 | 106 : 6, 10 | 107 : 11. (Gf. of No. 1.)

1. f. of *Qadū*, 48 : 23, U, E.

5. f. of *Rimūt-Ninib*, 46 : 3 | 47 : 4 | 73 : 3 | 87 : 2 | 90 : 3 | 92 : 2 | 108 : 2 | 109 : 3. abbreviated *Rimūt*: 61 : 3 | 78 : 1. (In 46 : 4 | 47 : 6 (cf. 48 : 24, U, E.)) the same *Rimūt-Ninib* is designated as the s. of *Bēl-hātīa* (No. 2). Properly speaking *Murashū* therefore was the grandfather of *Rimūt-Ninib*.

Nos. 2, 3, 5 are the same person; No. 4 is possibly a different man.

Murashū (ΣΤΥΚ?) *aplu*, f. of *Ḥātīa*, 86 : 6.

Murash(š) shi(š), f. of *Ana iṭir*, 85 : 4.

Ma-shal-lin-Bēl (*Bēl*).

1. f. of *Arđīa*, 37 : 3
2. *haya sha Isham marda*, 1 : 31, Lo, E.
3. 70 : 4.

Ma-sha zib

1. s. of *Nabū-ballīša*, 66 : 3, L, E.
2. f. of *Erba-Bēl*, 3 : 3.
3. *hātīa sha Bēl-nādin-shumū*, 3^a : 1 | 10 : 6, 13, 15, 17 (19) | 21 : 3.

Ma-shē-zib-Bēl

1. s. of *Erihō*, 66: 4, 7, 8, 13.
2. f. of *Zitti-Nabū*, 83: 18 | 84: 12, Lo. E. | 107: 16.

Ma-shē-zib-Niūib, Mushē-zib(K.AB)-Niūib

1. s. of *Ahē-iddina*, 23: 4.
2. in *abu* *Mushē-zib-Niūib* (without det. m), 17: 8, 11 | 106: 6.

Mafakkil (K.I-K.A)-nishi, f. of . . . , 18: 2.*Ma-tir-rē-shū*, abbreviated from *Niūib-ma-tir-rē-shū*, q. r.,*Nū'id-Bēl (B^h.')*

1. s. of *Lamatiān*, 108: 1, 7, Lo. E.
2. f. of *Ētirsha-Bēl*, 69: 24.
3. f. of *Iddina-Bēl*, 17: 18.
4. f. of *Shuzuba*, 94: 14 | 95: 16 | 99: 18.

Nū'id-Niūib

1. s. of *Aedf-Niūib*, husband of *f. Amot-Bēl* (53: 13),
b. of *Eriha-Bēl* and *Bēl-ahē-iddina* (53: 12), w.,
21: 11.
2. s. of *Bēl-sham-akū*, w., 48: 24 | 52: 15 | 52: 10 |
59: 19 | 60: 21 | 69: 16.
3. 64: 7.

Nū'id-Sin, f. of *Ētirsha-Bēl*, 2: 17.*Nū'id-d shē-i-pak, bardi sha Bēl-nadin-shama*, 55: 2, 11.*Nū'itArad-Na-osa* (cf. *Ellida-Nanā*), s. of *Nidintum-Bēl*,
85: 22 (w.) | 86: 1.*Naba-ahē-iddina*, s. of *Bēl-ēfir*, w., 85: 18; 86: 17.*Naba-ahē-it-ana-na*, f. of *Bēl-āna*, 36: 13 | 37: 12 | 38: 12.*Naba-ahē-iddina*

1. s. of *Niūib-nādin*, w., 7: 6; 14: 14 | 23: 18 | 27: 9; no w., 48: 4.
2. f. of *Niūib-nāgir* and (*Niūib*)*ma-tir-rē-sha*, 48: 26 | 49: 17 | 51: 14 | 52: 16 | 52: 11 | 59: 19, Lo. E. | 60: 22 | 66: 18 | 69: 17, Lo. E. | 70: 11 | 72: 15 | 81: 10 | 82: 23 | 86: 28 | 88: 20 | 89: 12 | 94: 15 | 94: 13 | 97: 12 | 103: 15 | 104: 12 | 105: 12.

**Nabū-ash-kū-a-rē-shi*, f. of *Ugga-tānū*, 90: 7.*Nabū-babūt-su-iqbī*, 107: 4.

+ = *Nū'idta* = *Nū'idata*, written *L*.

† Cf. Vogüé, *l. c.*, 20, 36, 48, etc.

‡ Cf. Euting, *Epigraphische Miscellān*, 18, 52, and Nöldeke, *Beiträge zur Kenntniss der aramäischen Dialekte* (in *Z. D. M. G.*, Vol. XXIV), p. 92.

|| Cf. Hilprecht, *Assyriaca*, p. 26, note.

Nabū-bullūt su, Nabū-bullūt(-līt) su

1. f. of *Mushē-zib*, 66: 4.
2. f. of *Ubir*, 37: 14 | 38: 14.

Nabū-da-ai-na (Nabū-dajana), f. of *Shida*, 50: 18 | 61: 3 | 93: 13.**Nabū-da-la-* (Ar., cf. He. (נבדל), 70: 4.*Naba-ēfir*

1. f. of *Makka*, 62: 5.
2. 23: 5.

Nabū-ēfir-napshati-ZI-TIM^h, f. of *Apha*, 5: 5.**Nabū-gi-rī-ia*, s. of *Ugga-sua*, w., 32: 12.**Nabū-ha-qu-hī* (Ar. = נבחי, "N. rewards," cf. Pa.

נבחי, בנבחי), f. of *Iadaha Nabū*, 82: 6.

Nabū-i-dan-ni, f. of *Bēl-nadin*, 50: 7.*Nabū-it-ana-na* (Ar. docket (נבחי)),

1. s. of *Apha*, b. of *Bēl-hallūsa*, 7: 1.
2. s. of *Ea-nadin*, b. of *Baba*, w., 67: 14.
3. s. of *Shashu*, 71: 3, 4, U. E.
4. f. of *Bēl-hallūsa* and *Naba-nadin*, 3: 1.
5. f. of *Baana-ibai*, 12: 14.
6. f. of *Shubaa Babala*, 93: 1.

Naba-kū-ga-sha, f. of *Bēl-nadin*, 10: 24.*Naba-maballūt(-it)*

1. s. of *Apha*, w., 79: 11, O & Lo. E.
2. f. of *Nippur* (c. 92: 3).

Nabū-madamūq(-ay), s. of *Iddina-Mardak*, w., 41: 11.*Naba-ma-shē-tiq'-ayya*

1. f. of *Kina-aplu*, 7: 9.
2. f. of *Nepal-nadin*, 7: 5; 8: 16.

Naba-na-din, Naba-nādīn (M^h)

1. s. of *Ahē-iddina*, 85: 7.
2. s. of *Naba-ittana*, b. of *Bēl-hallūsa*, 3: 1.
3. s. of *Niūib-ēfir*, 61: 4, 17 | 78: 3.
4. s. of *Tir-da*, . . . , 18: 1, 5.
5. f. of *Bēl-ator*, 82: 7.
6. *hmar hti sha Bēl-dakash*, w., 1: 29, R. E.

Nabū-nāgir, in *abu* *Ugga-ti sha Nabū-nāgir*, 79: 15.**Naba-na-da* (. . . *Nabanta* = *Nabatta* - *Nabata*, He.

נבד), f. of *Adda-rana*, 65: 25 | 67: 1.

**Naba-qu-ta-rī* (Ar. "N. is my rock", cf. *Il-qu-ta-rī*)
f. of . . . , 23: 8.

Nabû ri'û shu-na†

1. s. of *Shamash-erba*, 83 : 5.
2. f. of *Bel-erba*, 79 : 14.
3. f. of *Uashdai*, 83 : 7.

**Nabû sha ra'a* (cf. Sa. *Be-shara'a* (Hal. 142)), s. of *Salamma alin*, 32 : 5, 6, 8, 10, 12, R.

Nabû ta ri-ig, f. of *Bel-Eltanna*, 12 : 15.

Nabû-û-shar sha, s. of *Bel-nûsir*, w., 80 : 15.

Nabû-û-sha zib

1. *barûa sha Bel-nadîn shuma*, 65 : 7, 23, R.
2. *barûa sha Shamash-nadîn*, 73 : 4, 9, Lo, E.

**Nabû za bad* (cf. Pa. גביר, [He. גביר, אגביר, גביר]), f. of *Qarha'*, 85 : 22 | 86 : 18.

Nabû zîr-nadîn, f. of *Rabû il*, 40 : 1 | 72 : 11 | 80 : 16.

**Nad-bi-ia* (cf. He. נבדכי), f. of *Napsan*, 82 : 5.

Nadûn

1. s. of *Ballûû*, w., 5 : 11.
2. s. of *Diqlûû*, b. of *Ruûit-Bel*, w., 22 : 17 | 26 : 3, L, E.
3. s. of (*Isa-igilla-Ninib*, sc. & w., 32 : 21 | 93 : 17 | 97 : 14 | 98 : 11 | 100 : 15 | 103 : 15.
4. s. of *Iqisha-apla*, w., 5 : 10 | 17 : 13 | 26 : 12 | 32 : 17 | 62 : 12 | 63 : 14 | 72 : 12, Lo, E. | 89 : 11 | 91 : 10 | 94 : 14 | 95 : 14 | 96 : 14 | 104 : 13 | 105 : 13 | 107 : 18.
5. s. of *Ninib-aba-nûr*, b. of *Uûûn*, w., 18 : 9.
6. f. of *Agara*, 8 : 22 | 28 : 16.
7. f. of *Arbûa*, 79 : 11.
8. f. of *Bel-bûû*, 42 : 8.
9. f. of *Danuû*, 7 : 12 | 41 : 12 | 81 : 9 | 86 : 27.
10. f. of *Lûbûshi*, 39 : 10 | 46 : 7 | 47 : 13 | 18 : 29 | 51 : 13 | 70 : 13.
11. f. of *Ninib-aba-nûr*, 78 : 9.
12. f. of *Ninib-nadîn*, 1 : 28 | 62 : 16.
13. f. of *Su-akgar*, 3 : 13 | 19 : 16.
14. f. of *Sin-nûsir*, 64 : 11.
15. f. of *Shullimû*, 14 : 17 | 17 : 14 | 17 : 15 | 22 : 14 | 26 : 14 | 33 : 8.
16. f. of *Uûûr*, 71 : 10 | 79 : 15 | 82 : 28 | 95 : 17 | 101 : 18 | 107 : 21.

**Nad-ra* (abbreviated, cf. Pa. נדרבול), s. of *Barik-ûl*, gs. of *bikkaru*, 73 : 3, 9, Lo, E.

† Cf. *Adda-ri'û-nash-sha*.

‡ Cf. *Vogué, l. c.*, 73.

§ Cf. Sachau, *Palmyrenische Inschriften* (in *Z. D. M. G.*, Vol. XXV, p. 742).—Cf. *Δίδρος*, Wadd. 2457 (N.).

|| Less probable **Nadû-îrû* ("O, N., preserve!"). Although *Nanû* is no Aram. deity, an Aramean living in Babylonia might have worshipped her there.

Na-dub(?) shu-na, s. of *Bibûna*, b. of *Ninib-ûnû*, 7 : 2, L, E.

Na-na-ri', s. of *Shamû-rûma*, *balûa*, 75 : 6.

**Na-na-û-ri-sh*, s. of *Ninib-nadîn*, w., 59 : 21.

**Na-na-û-ûl-ri'* (cf. *Ilû-ûlûr*), s. of *Sûhmû*, 20 : 5, 7, 10, 12, L, E.

d.Na-na-û-nadîn

1. s. of *Sûhmû*, w., 27 : 11.
2. f. of *Ahu-bûr*, 63 : 6.
3. f. of *Bel-ahû-ûddûn*, 56 : 16.
4. f. of *Igdûlûma*, 45 : 4.
5. f. of *Ninib-nadîn*, 46 : 8 | 47 : 15.
6. f. of *Rûûit*, 38 : 3.

d.Nannaru-nûgur

1. in *nûca m.Nannaru-nûgur*, 86 : 7, 9, 15, 23.
2. in *abu-Tûturru sha m.Nannaru-nûgur*, 86 : 7-8.

**Na-pi-û-nû'*, *Na-pi-û-nû'*, (Pe.) s. of *Atrumânû*, w., 18 : 11 | 28 : 14 | 74 : 2, 10.

**Napsanû* (cf. *Nû-apsa-nû-nû*, Bu. 91-5-9, 367 : 23 ; 2463 : 16), s. of *Nadûûa*, 82 : 5. (Amarite? But cf. also V R. 6 : 42.)

Napishûm(-tûn), f. of *Bûl-tushmû-riûtu*, 78 : 11.

Na-sûr

1. s. of *Iqisha-apla*, 62 : 12.
2. s. of *Ninib-nûbûhallû*, 8 : 9.
3. s. of *Rûûit*, 8 : 2.
4. f. of *Bûl-mukûn-apla*, 57 : 15.
5. f. of *Nûib-aba-nûr*, 31 : 3.
6. f. of *Ninib-nadîn*, 71 : 6.
7. in *abu-Uûssûtu sha Nûsir*, 92 : 7-8 | 102 : 2.

Na-shû-ûl, s. of *Lûbûshi*, w., 31 : 17.

**Na-tan-ûl* (He. נחמני, *Nathana'ûl*), f. of *Ilû-gabrû*, 67 : 15.

**Na-tu-na* (= נתרן).—Cf. *Jihûbû*, 'Izûs (= Donatus), N.

1. s. of *Shûlûmu*, 45 : 5.
2. in *nûra sha Natûna*, 65 : 7, 16, 20, 22.

Nergal-nadîn, s. of *Nabû-mushêtiq-urru*, *bshakun sha bshushannû*, 7 : 4, R, E. | 8 : 15, L, E.

Nergal-nadîn-ahû, s. of *Ardu-Bûl*, w., 68 : 6 f. e. | 98 : 12.

Ni-dûn-ta ("O my gift!"), s. of *Kalûûa*, w., 61 : 10.

Ni-dûn-ti, f. of *Ahûshakunû*, 46 : 2, 4 | 47 : 6.

Ni-dûn-tum

1. s. of *Dûlûû*, w., 15 : 19.
2. f. of *Addanû*, 75 : 14.

3. f. of *Uhalliṣu*, 84 : 6.
4. *sha liḡash-BAR sha warr* *Ḥarriṣpaḡa (u warrSāru)*, 80 : 2, 7, 0.
- Ni-din-tū-Bel*, s. of *Niḫ-nādīn*, sc., 1 : 32.
- Ni-din-tum-Bel* (B¹P²)
 1. s. of *Baḡa'ina'*, 76 : 2, 7, Lo. E.
 2. s. of *Esh-e-tir*, nephew of *Bel-aḫ-iddina*, 57 : 3, 8, 9.
 3. s. of *Tukursha*, 35 : 1, 18.
 4. f. of *Bel-abu-aḡar* and *Iḫ-Bit-āli-napf*, 75 : 5.
 5. f. of *Bel-irish*, 60 : 1, 7, 15, L. E.
 6. f. of *Ea-nadīn* and *Ea-a-na-kassi-shu*, 105 : 3.
 7. f. of *Iṭṭisu*, 85 : 24 | 86 : 6.
 8. f. of *Lābāshī*, 32 : 19.
 9. f. of *Manu-āli-Niḫ*, 86 : 5.
 10. f. of *Nā'itta-Nanā*, 85 : 23 | 86 : 5 (Nos. 7, 9 and 10 probably same person, father of three sons).
 11. 8 : 13 | 44 : 11.
- Ni-din-tum-Shamash*, s. of *Bamnesibai*, sc., 18 : 14 | 19 : 20 | 21 : 12 | 26 : 17 | 28 : 16.
- Ni-din-tum*, f. of *Ea-irish*, 86 : 7.
- **Ni-pa-a-ku, Ni-na-ak-ka'*, *ḥmar bati sha Zutani*, w., 45 : 30 | 50 : 13.
- Niḫ-abu-aḡar*
 1. s. of *Bel-nādīn-shamū*, sc., 74 : 18 | 76 : 14 | 77 : 12 | 80 : 17 | 83 : 24 | 84 : 15 | 102 : 19 | 106 : 16.
 2. s. of *Nadīn*, w., 78 : 9.
 3. s. of *Nāḡir*, 31 : 3, 27.
 4. s. of *Niḫ-nādīn*, w., 53 : 19.
- Niḫ-aḫ-iddina*
 1. s. of *Ardi-kalla-eabu, ḥpaḡad sha aballī Shihī-Urak-ka*, w., 48 : 31 | 69 : 19 | 84 : 14 : no w., 51 : 3, 8.
 2. s. of *Ardi-Gala*, 3 : 3.
 3. s. of *Bel-aḫ-iddina*, w., 71 : 8.
 4. s. of *Bel-sham-ibai*, w., 7 : 21 | 7 : 9 | 9 : 15 | 11 : 13 | 17 : 16 | 41 : 14 | 76 : 9 | 86 : 30.
 5. s. of *Bark-Bel*, b. of *Amat-Belit* (married to *Nā'it-Niḫ*, s. of *Ardi-Niḫ*), w., 6 : 10 | 26 : 16, no w., 55 : 11 (13).
 6. s. of *Iddina-Bel*, w., 31 : 21.
 7. s. of *Iṭi-Shamash-baliṭa*, 79 : 3.
 8. s. of *Kāḡir*, b. of *Iḡish*, w., 47 : 17.
 9. f. of *Ardiā*, 88 : 23 | 106 : 14, Lo. E.
 10. f. of *Bānā*, 4 : 12.
 11. f. of *Maḡursha*, 58 : 17.
 12. f. of *Sha-pi-kallū*, 39 : 14.
 13. f. of *Zabānī*, 85 : 8.
- Niḫ-aḫ-dul-lit, Niḫ-aḫ-bullit(-it)*
 1. s. of *Aḡushanu*, w., 41 : 14.
 2. s. of *Apla*, w., 16 : 14 | 20 : 15 | 21 : 9.
 3. f. of *Babāna*, 22 : 16 | 31 : 18.
 4. f. of *Balsanu*, 6 : 12.
 5. f. of *Ribata*, 70 : 15.
- Niḫai* (BIL-BAR) s. of *Ardi-Niḫ*, w., 49 : 18 | 53 : 18.
- Niḫ-anashu-shu*, s. of *Lu-iddina, ḥpaḡad sha aballī Gā-la*, w., 48 : 32 | 69 : 22, no w., 51 : 4, 9.
- Niḫ-apal-iddina*
 1. s. of *Aḡ-iddina*, 96 : 2, L. E.
 2. f. of *Kūtin*, 39 : 12.
- Niḫ-bi-aḫ-shu*, s. of *Upaḫḡir-Bel*, sc., 97 : 15 | 98 : 14.
- Niḫ-e-shu, Niḫ-e-shu* (ST)
 1. f. of *Bark-Bel*, 21 : 5.
 2. f. of *Bel-nādīn-shamū* and of *Niḫ-nādīn*, 13 : 9 | 19 : 13 | 22 : 12 | 25 : 17 | 28 : 11 | 29 : 27 | 30 : 28 | 39 : 7 | 40 : 15 | 41 : 10 | 45 : 31 | 48 : 23, Lo. E. | 49 : 13 | 50 : 15 | 51 : 10 | 52 : 14 | 52 : 10 | 59 : 18 | 60 : 21 | 66 : 17 | 69 : 15 | 70 : 12 | 72 : 15, U. E. | 71 : 14, R. | 82 : 23, Lo. E. | 83 : Lo. E. | 84 : 9 | 88 : 19 | 97 : 11 | 100 : 11 | 103 : 12 | 104 : 10 | 105 : 10.
 3. f. of *Niḫ-ibai*, 17 : 11.
- Niḫ-e-shu*, f. of *Epha-Bel*, 56 : 14 | 58 : 14.
- Niḫ-e-tir* (BAR, dNIN-IB, 12 : 13)
 1. s. of *Bark-Shamsh*, 7 : 2, 11 (w.) | 8 : 11.
 2. s. of *Baḡana*, w., 28 : 10.
 3. s. of *Balsanu*, w., 21 : 8.
 4. s. of *Bel-nadīn*, b. of *Bark-Shamsh*, w., 7 : 24.
 5. s. of *Danau*, 85 : 3 | 86 : 3.
 6. s. of *Danau-Nergal*, 35 : 13 | 19.
 7. s. of *Iddina-Nabū*, w., 10 : 25.
 8. s. of *Lābāshī*, 38 : 3, 16.
 9. s. of *Niḫ-nabullit*, 22 : 2, 20.
 10. s. of *Samia*, w., 15 : 20.
 11. s. of *Sham-iddina*, sc. & w., 36 : 16 | 41 : 25 | 62 : 13 | 63 : 15 | 66 : 21 | 71 : 6 | 94 : 15 | 95 : 15 | 96 : 16 | 101 : 15.
 12. s. of *Zabānā*, w., 21 : 10.
 13. (?) f. of *Ardi-Bel*, 12 : 4.
 14. f. of *Ardi-ekalla-eabu*, 22 : 14 | 28 : 12 | 33 : 7 | 34 : 22 | 35 : 28 | 40 : 17.

+ Cf. *Nergal-na-biti-shu* (Strassmaier, *Cuneica* 261 : 13), and *Ea-a-na-kassi-shu* (above). Abbreviated, supplement something like *līkrub*.

15. f. of *Bēl-ah-iddina*, 70 : 14.

16. f. of *Bēl-āpuš*, 61 : 10.

17. f. of *Dabātunū*, 72 : 11.

18. f. of *Iddina-Nabū*, 18 : 12.

19. f. of *Kūgir*, 17 : 15.

20. f. of *Nabū-nādin*, 61 : 4 | 78 : 3.

21. f. of *Ninib-nādin*, 7^a : 8 | 9 : 14 | 11 : 12 | 12 : 13 | 13 : 7, and of *Shumash-ah-iddina*, 7^a : 8 | 12 : 13 | 26 : 17 | 27 : 9 | 40 : 16 | 48 : 25, Lo. E. | 49 : 14 | 50 : 15 | 51 : 10 | 52 : 14 | 52^a : 10 | [59 : 18] | 69 : 15, U. E.

22. f. of *Niqūda*, 66 : 11.

23. f. of *Tiridātu*, 74 : 5.

Ninib-ga-mil

1. s. of *Adhanna*, w., 89 : 15.

2. s. of *Aplū*, w., 85 : 18 | [86 : 17].

3. s. of *Bel-nādin*, sc., 16 : 18.

4. s. of *Dannuq*, sc., 91 : 13 | 104 : 14 | 105 : 14.

5. s. of *Yoshadai*, w., 6 : 13.

6. s. of *Mannu-ū-shubum*, w., 12 : 13 | 35 : [1], 18.

7. s. of *Sin-nāgir*, w., 11 : 13.

8. s. of ai, w., 86^a : 33.

9. f. of *Balaṭa*, 86^a : 29.

10. f. of *Kinn-aplu*, 71 : 8.

Ninib-ibni

1. s. of *Babūna*, b. of *Nadab(?)shumu*, 7 : 2, L. E.

2. s. of *Erba*, w., 26^a : 14 | 28^a : 10.

3. s. of *Ninib-erba*, w., 17 : 14.

Ninib-il'e, in *aba* *Ungoti sha Ninib-il'e*, 79 : 4.

Ninib-mahalliq (-i)

1. s. of *Aplū*, 96 : 3, L. E.

2. s. of *Ardi-Ninib*, f. of *Yanānū*, 63 : 6 | 94^a : 2, L. E.

3. s. of *Bel-nādin*, w., 10 : 23 | 54 : 10.

4. s. of *Zerīna*, sc., 10 : 26.

5. s. of w., 3 : 22.

6. f. of *Ah-iddina* and *Ardi-Ninib*, 13 : 10 | 41 : 12 | 48 : 24 | 55 : 24 | 60^a : 18 | 88 : 19.

7. f. of *Nāgir*, 8 : 9.

8. f. of *Ninib-ētir*, 22 : 3.

9. f. of *Shum-iddina*, 69 : 18, U. E.

10. f. of *Uballitsu-Gula*, 66 : 13.

11. 63 : 3 | 107 : 6.

Ninib-mu-tir-ri-shū, [*Ninib-mu-ti*] *r-shū*, [*Ninib*] *-mutir*

(*GLR*) *-shū*, and abbreviated *Ma-tir ri-shū* (32 : 15 | 51 : 14)

1. s. of *Nabū-ah-iddina*, b. of *Ninib-nāgir*, w., 48 : 25 | 49 : 17 | 51 : 14 | 86^a : 27 | 88 : 20.

2. s. of *Uballitsu-Marduk*, b. of *Ninib-nādin-shumu*, w., 8 : 18 | [23 : 20] | 32 : 15 | 39 : 9.

Ninib-nū'id

1. s. of *Bēl-apal-ugur(?)*, 44 : 4.

2. s. of *Iddina-aplu*, w., 73 : 15.

3. 8 : 12.

Ninib (*ABAR*, *ANLN-IB*) *-nādin* (*MU*, *SE*, 39^a : 9)

1. s. of *Aplū*, w., 64 : 11 | 73 : 11.

2. s. of *Bēl-kishir*, sc. & w., 31 : 23 | 39^a : 15 | 42 : 10 | 70 : 16.

3. s. of *Bēl-shum-ibni*, w., 68 : 7 f. e.

4. s. of *Kūgir*, w., 42 : 7 | 56 : 13.

5. s. of *Kinn-aplu*, w., 92 : 14.

6. s. of *Magarshu*, sc., 54 : 14 | 63 : 17.

7. s. of *Nādīa*, w. & sc., 1 : 28, Lo. E. | 62 : 16.

8. s. of *Nann-nādin*, w., 46 : 8 | 47 : 15.

9. s. of *Nāgir*, w., 71 : 6.

10. s. of *Ninib-erba*, b. of *Bēl-nādin-shumu*, w., 19 : 13 | 22 : 12 | 25 : 17 | 28 : 11 | 29 : 27 | 30 : 28 | 39^a : 7 | 40 : 15 | 41 : 10 | 45 : 30 | 48 : 23, Lo. E. | 49 : 13 | 50 : 14 | 51 : 10 | 52 : 14 | 52^a : 9 | 59 : 18 | 60 : 21 | 66^a : 17 | 69 : 15 | 84 : 8 | 88 : 19 | 97 : 11 | 100 : 11 | 103 : 12 | 104 : 10 | 105 : 10.

11. s. of *Ninib-ētir*, b. of *Shumash-ah-iddina*, w., 7^a : 8 | 9 : 14 | 11 : 12 | 12 : 13 | 13 : 7.

12. s. of *Ninib-nādin*, w., 8 : 19.

13. s. of *Niqūd*, w., 101 : 16.

14. s. of *Ribūt*, w., 58 : 16.

15. s. of *Shum-iddina*, w., 57 : 15.

16. ? f. of *Ah-iddina*, 8 : 3.

17. f. of *Aghshumu*, 2 : 14.

18. f. of *Aplū*, 4 : 13 | 68 : 7 f. e. | 69 : 23 | 70 : 13 | 94 : R. | 94^a : 14, R. | 95 : 15, R. | 96 : 15, R. | 101 : 17 | 107 : 19.

19. f. of *Ardi-Gula*, 17^a : 18 | 91 : 11 | [94 : 16?].

20. f. of *Bēl-ētir*, 19 : 3.

21. f. of *Bēl-iltannu*, 13 : 11.

22. f. of *Erba*, 19 : 15 | [26^a : 13] | 34 : 23 | 35 : 29 | 39^a : 9 | 48 : 30 | 51 : 3.

23. f. of *Yātūn* and *Nādīa*, 15 : 18 | 18 : 9.

24. f. of *Iddina-Bēl*, 32 : 17.

25. f. of *Nabū-ah-iddina*, 7^a : 6 | 14 : 15 | 23 : 18 | 27 : 9 | 48 : 4.

26. f. of *Nann-ērish*, 59 : 21.

27. f. of *Nūintu-Bēl*, 1 : 32.

28. f. of *Ninib-abu-ugur*, 53 : 20.

29. f. of *Ninib-nādin*, 8 : 19.

30. f. of *Shar(?)iqisha*, 85 : 7.

31. f. of *Shum-iddina*, 33 : 9 | 48 : 28 | [50 : 21].

32. *hshoknu sha Nippur*, 23 : 17.

33. 70 : 2.

Niib-nādin-aḥu, s. of *Niib-nāgīr-aḥu*, 19 : 4, R, E.

Niib-na-din(nadin)-shamu

1. s. of *Uhallisa-Marduk*, b. of *Niib-natirrishu*, w.,
7⁺ : 7 | 8 : 18 | 13 : 8 | 14 : 15 | 19 : 14 | 24 : 12 |
25 : 16 | 26 : 16 | 27 : 8 | 28 : 5 (no w.) | 29 : 27 |
30 : 29 | 32 : 15 | 33 : 6.
2. f. of *Itti-Bel-babatu*, 39 : 11.

Niib-nasgīr, *Niib-nasgīr* (PAP)

1. s. of *Arli-Bel*, ss. of *Nusku-nashabshi* (48 : 35), b.
of *Bel-kishir* (55 : 25), sc. & w., 33 : 11 | 37 : 18 |
38 : 18 | 41 : 17 | 48 : 35 | 49 : 19 | 50 : 19 | 51 : 15 |
[52 : 18] | 52⁺ : 14 | 53 : 25 | 60 : 24 | 65 : 29 | 67 :
18 | 72 : 16 | 39 : 17.
2. s. of *Bel-lipshu*, 17 : 4.
3. s. of *Yunab*, w., 9 : 17 | 17 : 18.
4. s. of *Idlina-Bel*, w., 42 : 9 | 69 : 22.
5. s. of *Nabunah-shilina*, b. of *Niib-natirrishu*, w.,
48 : 25 | 52 : 15 | 52⁺ : 11 | 59 : 19, Lo, E. | 60 : 22 |
66⁺ : 18, U, E. | 69 : 17, Lo, E. | 70 : 11 | 72 : 15 |
81 : 10 | 82 : 23 | 88 : 20 | 86⁺ : 27 | 89 : 12 | [94 :
15] | 94⁺ : 13 | 97 : 11 | 103 : 11 | 104 : 12 | 105 : 12.
6. f. of *Bel-nakka-aylu*, 96 : 17, 99 : 17.
7. f. of *Bel-shana*, 51 : 12 | 65 : 25 | 67 : 16 | 69 : 26 |
75 : 15 | 94⁺ : 13 | 99 : 15 | 103 : 13.
8. f. of *Itti-Bel-babatu*, 43 : 21.
9. f. of *Shala*, 94 : 17 | 94⁺ : 16 | 95 : 18 | 96 : 18 |
99 : 20.

Niib-nasgīr-aḥu (SHESH-SHESH), f. of *Niib-nadin-aḥu*, 19 : 4.

Niib (ASHU-DU) *ni-pah-hir*, f. m. of *Bikkua*, 14 : 13.

Nippur ([mEN LI] [L-KI]), s. of *Naba-maballit*, 92 : 3.

Ni-pad, *Ni-pa-da* (cf. Bt. נִקְדָּה)

1. s. of *Niib-nasgīr*, w., 66 : 11.
2. f. of *Niib-nadin*, 101 : 16.
3. f. of *Ribat*, 7 : 20 | 24 : 13 | 25 : 18 | 26 : 16 | 29 :
26 | 30 : 27 | 66⁺ : 16 | 81 : 9.

Ni-iskahar-Bel, s. of *Belsanna*, w., 9 : 16.

**Ni-ta-sha-za-na*⁺, cf. *Ush-ta-sha-za-na*⁺.

**Nu-ha-a* (cf. He. נֹחָה), s. of *Eibai*, w., 4 : 12.

Nu-ur-moti-Bel⁺ ("B. is the light of the country"), † s.

of *Arli-Gula*, w., 6 : 11.

Nur-toz-kur-Bel, § f. of *Apbi*, 47 : 19.

Nusku-nadin

1. s. of *Arli-Gula*, sc., 6 : 14 | 9 : 18 | 11 : 17 | 12 :
16 | 14 : 18 | 15 : 21 | 17 : 19 | 20 : 17 | [23 : 23] |
24 : 15 | 25 : 21 | 29 : 29 | 30 : 31 | 34 : 26 | 45 :
35 | 55 : 26 (w.).
2. s. of *Arliia*, w., 43 : 11.
3. † f. of *Salmishai*, 108 : 13.

Nusku-nashabshi-shu, f. of *Arli-Bel*, gf. of *Niib-nasgīr*,
48 : 35.

Nu-shi-dil-Mil-hi⁺, s. of *Anam-shai*, w., 47 : 19.

**Pachasama* (חֲכָשָׁה), s. of *Iahyama*, b. of *Iahyama*,
25 : 18.

**Pai-da-ya* (עֵי-דָה) f. of *Isipata-ai*, 28⁺ : 5.

**Pai-sha* (פִּי-שָׁה), f. of *Shalimma*, 14 : 14.

Pai-shi (cf. He. פִּי-שֵׁה, Gen. 32 : 31), f. of *Ta*
3⁺ : 12.

**Pai-pa-ku* (Pe. *Papuk*, Arab. *Baqḥ* *ḥāḥ*), f. of
Baqḥ *ḥāḥ*, 11 : 2, 6.

**Pai-pa-ku* (Median) f. of *Baqḥ* *ḥāḥ*, 76 : 12.

**Pai-sha-za-na*⁺ (Pe. **Pai-sha-za-na*, "Holding the pos-
tion of a lord"), s. of *Daramakka*⁺, 74 : 6, 12.

**Pai-sha* (abbreviated, cf. He. פִּי-שָׁה), f. of *Shama*, 84 : 5.

**Pai-sha-za-na* (He. פִּי-שָׁה), s. of *Shalimma*, 14 : 4, 9 | 31 :
24 (w.) | 45 : 33 (w.).

Pai-sha-za-na

1. f. of *Arli-Bel*, 19 : 3.
2. f. of *Bel-shana*, 6 : 11.

Pai-sha-za-na, m. of *Hanyama*, 75 : 6, 9.

Qandala-shu, s. of *Lahash*, 75 : 2.

**Qai-hi*, 70 : 7.

**Qai-ha*⁺ (cf. He. קָיִה, Sinitic (Arab.) קִיחִי, and (Ar.)
קִיחִי, "bald," N.)

1. s. of *Nabū-zabai*, w., 85 : 21 | 86 : 18.
2. f. of *Bel-lip*, 15 : 19.

Qadai, *Qadai*

1. s. of *Mai-shu*, w., 48 : 23, U, E.
2. f. of *Adhama*, 32 : 11.
3. f. of *Shadū-rabū-nabūna*, 16 : 2.

† In view of the writing *Bel-sh-pah-SAR* (q. c.), which can only be read *Bel-sh-pah-hir*, I reject Delitzsch's
sh-pah-har (*Assyrisches Handwörterbuch*, p. 520 b), substituting the reading above.

‡ Unless by mistake the scribe omitted a perpendicular wedge between *nir* and *moti*, in which case the name
would be identical with the following. But cf. names like *Shamash-nasir-nasir*, Pinches, *Pick*, p. 55.

§ Cf. also the previous name.

‡ If the name is to be read as restored above (*Nusku-nadin*).

* Cf. *Linah-shilina*, Strassmaier, *Cuneiforms* 268 : 15.

- **Qu-su-û-a-ḥa-bi* (Edomite = *קוסיחב), *hr'û*, s. of *Marî*, 1: 1, 23, 25, R. E.
- **Ra'-a-bi-îlu* (= *רחבאל, cf. He. רַחֲבֵאל, *ṛḥb'āl*), s. of *Kalbi-Ban*, *ḥshatān sha Shulam-Bāhila*, *ḥshakua ḥshashanai*, 44: 16, L. E.
- **Ra-ab-bi-îlu*, *Rab-bi-îlu* (cf. Pa., Na. Ῥαββίλος, 'Ραββίλος (Uranios)—N.), s. of *Nabû-zîr-iddina*, 40: 1, 10 | 72: 14 (w.) | 80: 16 (w.).
- **Ra-ḥi-im-îl(îlu)* *Ra-ḥi mi-îlî* "God is merciful," (Ar., cf. He. רַחֲמֵאל),
 1. s. of *Sishû*, 98: 2, O.
 2. f. of *Lamamî*, 36: 11 | 37: 10 | 38: 10.
 3. f. of *Zabdiā*, 65: 28 | 69: 3, 6. Cf. the foll.
 4. f. of *Ubarā*, 59: 17 | 69: 1, and of *Zabdiā*, 65: 28 | 69: 3, 6. (Cf. the previous No.)
- **Ra-ḥi-ma* (abbrev.) in *abShabbi-Rahma*, 86^a, 5.
- Ramman-rimmanî*, s. of *Apbî*, 35: 2, 19.
- Ra'-a-na*, s. of *Kalbi-Ban*, 83: 6.
- Ri-ba-a-bi* (70: 15), *Ri-bat*
 1. s. of *Ramman-rish*, w., 56: 17.
 2. s. of *Bil-ballîq*, 91: 2.
 3. s. of *Bil-rba*, 43: 2, 8 (jd. with 11, cf. Intr., p. 14).
 4. s. of *Nanā-nadîn*, 38: 3, 17.
 5. s. of *Ninib-ah-ballîq*, w., 70: 15.
 6. s. of *Nîḡad*, w., 7: 20 | 24: 13 | 25: 17 | 26: 15 | 29: 25 | 30: 27 | 66^a, 16, U. E. | 81: 9.
 7. s. of *Shamashî*, w., 107: 15, U. E.
 8. s. of . . . , -*Bil*, b. of *Bil-nādîn-shama* and *Sham-iddina*, 7: 3, L. E.
 9. f. of *Bil-tinnana*, 60: 23.
 10. f. of *Ninib-nadîn*, 58: 16.
 11. *barāa sha Bil-nādîn-shama*, 52: 1, 13, R.
 12. m. of *Bil-aba-ngar*, 90: 2.
- **Ri-bat(î)-îlu*, s. of *Bil-ah-iddina*, b. of *Shamshî-tindar*, 109: 1.
- Ri-mat-ni-Bil*, s. of *Abi-Tumay*, w., 39^a, 11.
- Rimatu-ni-Bil*, s. of *Sillatî*, w., 82: 24, U. E.
- Rimut* (abbreviated)
 1. s. of *Bilshana*, w., 58: 13.
 2. s. of *Marashu*, 61: 3 | 78: 1 (abbreviated from *Rimut-Ninib*, q. c.).
 3. f. of *Bil-kāšîr*, 61: 12.
- [For other proper names containing the god *Qus*, cf. *Kus-dana'* (above), *Qusuh malaka*, *Qusuh-gabri* (Schrader, K. I. 7², p. 150), Bi. קִשְׁתָּה קִשְׁתָּה (Euting, *Nab. In.* 12, 1), *Kusāpaxas* (cf. Buehgen, *l. c.*, p. 11).
 † The corresponding Babylonian name would read *Rimutu(ni)-îlu*.
 ‡ Cf. *Rit-ti-Marduk* (Hilprecht, *Freibrief Nebukadnezars I*, col. I, 25, etc.,
 † *Sin-KAT*, which may also be read *Sin-kāšîr*.
 ¶ Cf. Tallquist, *Die Sprache der Contracte Nabû-nā'id's*, p. 147.
4. f. of *Bil-nadîn*, 31: 2, 15.
 5. f. of *Nāšîr*, 8: 2.
- Ri-mut-Bil*, s. of *Digdiq*, b. of *Nadîn*, 26^a, 3.
- Ri-mut-Ninib* and abbreviated *Ri-mut* (61: 3 | 78: 1)
 1. s. of *Bil-hūtîr*, 46: 4 | 47: 6 | 48: 24, U. E. (w.).
 2. s. of *Marashû* (*i. e.* grandson of M., and identical with No. 1? Cf. p. 15), 46: 2 | 47: 3 | 73: 2, 7, 10 | 87: 1, 6 | 90: 3, 4 | 92: 1, 6, 8, 10 | 108: 1, [5], 7, 9 | 109: 3, 6.
- Ritti* (*KISHIB*) or *Upahhîr* (*NI4AN*)-*Bil*, s. f. of *Ardi-Ninib*, 78: 12.
- **Ra-shû-an-du(-a)-tā(tî)* (Pe. **Raushan-dāta*) (cont. *raššana*, "clear," or *rašrah*, "clearness," N.)
 uncle (father's brother) of *Baga-mari*, 48: 3, 10.
- **Ra-shû-an-pa-ti* (Pe. **Raushan-pata*), *ḥsipîr sha Artacana*, 48: 7.
- **Sa-ah-mar*, *Sah-ma-a*
 1. f. of *Nanū-îdrî*, 20: 6.
 2. f. of *Nanū-nadîn*, 27: 11 (probably same person as No. 1).
- **Sa-ma-sha* (He. שַׁמְשָׁה), f. of *Ninib-îr*, 15: 20.
- **Sa-at-ta-ra* (cf. He. סַטְרָה), s. of *Shabhalai*, 45: 3. (Repeatedly found in the Haurān, N.)
- Silim-Bil*, f. of *Amû-Bil*, 81: 13.
- Silim-îlî*
 1. s. of *Lābashi*, w., 43: 17 | 56: 11 | 108: 13.
 2. s. of *Nāko-[nādîn?]*, w., 108: 13.
 3. s. of *Sham-iddina*, w., 86^a, 34.
 4. s. of *Ubar*, w., 19: 16.
 5. f. of *Ardi-Ninib*, 2: 13 | 9: 17.
 6. f. of *Bil*, 43: 18.
- **Sin-ba-na* (*סַנְבַּנָּא), s. of *Sin-mahallîq*, w., 85: 20.
- Sin-ballîq-sha*, f. of *Sin*, 86: 7.
- Sin-rba*, in *Bil-Sin-rba*, 7: 8.
- Sin-îr*
 1. s. of *Takkallum*, w., 28^a, 12.
 2. f. of *Ardîa*, 47: 18.
 3. f. of *Shamshî-nārî*, 49: 18.
- Sin-îksar*, *Sin-îksar*
 1. s. of *Nadîn*, w. & sc., 3^a: 13 | 19: 16.
 2. f. of *Apbî*, 17: 16.
- Sin-îshîr* (*GISH* ♀), in *abBil-Sin-îshîr*, 93: 3, 7.
- Sin-mahallîq(-îf)*
 1. s. of *Ardi-Ninib*, 96: 2, L. E.
 2. f. of *Sin-bana*, 85: 21.

*Sin-nādū*1. f. of *Ḥamada'*, 82 : 4.

2. 70 : 6.

Sin-nū-dū-nāḫu, f. of *Zabdiā*, 97 : 2. Cf. also the following name.*Sin-nādū-nāḫi*, s. of *Arđi-Bau*, sc., 22 : 18 | 68 : 4 f. c. | 73 : 17. (In the latter two passages *SHESII* is not followed by *pl.*)*Sin-nūgīr* (= *PAIP*)1. s. of *Nādū*, w., 64 : 11.2. f. of *Nūib-gīmil*, 11 : 13.*Sin-ta-qu-nū* (cf. He. סִינְתָּאֲקֻנָּה), 70 : 6.*Sin-*, s. of *Sin-ballīṣu*, 86 : 7.**Sī-shu-ā-*, f. of *Bēḫm-ib*, 98 : 2.*Sin-tūn-mat-kin*, f. of *Nabū-shar-a*, 32 : 6, 7, 8, 10, 12.**Shabba-ti-ai* (cf. He. שָׁבְעָה), f. of *Sattara*, 45 : 3.**Shabba-ta-ai*, *Shabba-ta-ai* (cf. He. שָׁבְעָה)1. f. of *Qadānana*, 69 : 21.2. f. of . . . , *dashab'a*, 86* : 1.*dShadū-rabū-tīr*1. s. of *Bel-itanna*, 68 : 3.2. s. of *Shadū-rabū-nadū*, 16 : 1, U. E.*dShadū-rabū-nadū*1. s. of *Bau-nādū*, w., 108 : 15.2. f. of *Idlūa-Naba*, 16 : 15.3. f. of *Shadū-rabū-tīr*, 16 : 1.**dShadū-rabū-tat-tan-na*, s. of *Qadda*, 16 : 1.*dShadū-rabū-sha-zib*1. s. of *Bel-ballīṣu*, 84 : 6.2. s. of *Bel-ḫatū*, 86 : 8.*Sho-ai-nāḫa* (*Sho-ZU-SHESII*)1. s. of *Ḥashdai*, *hshokan sha ḤḤd*, 70 : 8, O.2. f. of *Barikki*, 31 : 20.*Shōkin-ta-ti-na* (*SHI-A-L-A-L-A-na*)[‡], f. of *Amel-Bēl*, 23 : 6.*Sha-ta-ta-na*, cf. *Shōkin-ta-ti-na*.**Sho-ma-nāḫ-ā-na* (He. שָׁכֵן), s. of *Idlīḫūma*, b. of *Iahū-natana*, *Aḫūma* and *Padūma*, 45 : 2.*Sho-Mardak-ai-ni*, 107 : 1.*Shomash-nāḫ-iddūna*1. s. of *Aḫ-iddūna*, w., 31 : 21.2. s. of *Nūib-tīr*, b. of *Nūib-nādū*, w., 7* : 8 | 12 : 13 | 26 : 17 | 27 : 9 | 40 : 15 | 48 : 25, Lo. E. | 49 : 14 | 50 : 15 | 51 : 10 | 52 : 14 | 52* : 10 | 59 : 18 | 69 : 15, U. E.*Shomash-ai*, f. of *Ribāt*, 107 : 6, 15, U. E.*Shomash-balūt-gu-ighi*1. s. of *Baen-c-ibni*, sc., 4 : 14 | 5 : 13.2. f. of *Bil-igisha*, 19 : 18.*Shomash-erba*, f. of *Nabu-er-ūshana*, 83 : 6.*Shomash-irish*, s. of *Amam-er-ashir*, w., b. of *Addana* (q. v.), 82 : 26.*Shomash-tīr*, s. of *Aḫa-aba*, w., 3* : 11.*Shomash-ibni*, s. of *Aḫ-iddūna*, w., 43 : 19.*Shomash-mahallūt(-it)*1. s. of *Tiriūma*, w., 11 : 11, R. E. | 30 : 29 | 34 : 24 | 35 : 30 | 39 : 8 | 48 : 34, R. E. | 51 : 11 | 59 : 20 | 69 : 18.2. f. of *Bel-nāḫ-iddūna*, 11 : 15.*Shomash-nadū*1. s. of *Bil-tēr*, m. of *Nabū-ash-zib*, 73 : 5, 6.2. f. of *Babafa*, 17 : 4.*Shomash-na-dia-er-a*, s. of *Bau-nadū*, sc., 35 : 31 | 40 : 20 | 53 : 21 | 55 : 27 | 56 : 18 | 58 : 18.*Shomash-shar-ugur*, 79 : 4.*Shomash-shom-igisha(-sha)*, s. of *Kidū*, b. of *Babai*, 17 : 2.*Shomash-er-ibni*, 2 : 2, 3 | 3 : 8.*Sho-ma-er-na* (*Σεργάριος* and *Σεργάριος*, for which read *Σεργάριος*, cf. *Introd.* p. 23) t. of *Namerē*, 75 : 6.**Shom-ma-as-pit-ra-ai* (without det. m.), 101 : 2.**Sho-ma-sha-na* (cf. He. שַׁמְשָׁן, LXX *Σαμψών*), apparently *barbu sha* *Addana* (cf. also *Balshana*), 64 : 6.**Shomsha-ba-pak-la* (Ar. شَاشَبَر, cf. Pa., כולבר), s. of *Mari-iddūna*, 85 : 6.**Shomsha-ba-ti-ni* (Ar., cf. *Amman-ladū*, *Ashurhānaqal* VIII, 15), s. of *Dannā*, 56 : 3.**Shomsha-ti-in-dar* (Ar. شَاشَبَر, cf. *Il-tindar*)1. s. of *Bel-nāḫ-iddūna*, b. of *Rikat(-it)*, 109 : 2.2. s. of *Balshana*, 94 : 3.3. s. of *Mardaka*, w., 67 : 13.**Shomshi-na-da-ri* (cf. Pa. נַרְבִּיל), s. of *Bel-tīr*, 93 : 3.**Shomsha-nū-ri* (Ar. شَاشَبَر), s. of *Sin-tīr*, w., 49 : 18.*Sho-na-ai*, s. of *Pataḫ*, 84 : 5, O.*Sho-Nabu-shā-ā*1. s. of *Bel-nādū*, w., 12 : 15.2. s. of *Kiribti*, b. of *Bel-ballīṣu*, 36 : 3.† Cf. also Euting, *Sinaitische Inschriften*, 370.‡ Possibly the god was pronounced differently, cf. Hilprecht, *Assyriaca*, p. 76, note 2.§ Cf. *Shōkin-tatū* (*SHI-A-L-A-L-A*), Strassmaier, *Cambyses* 287 : 12, 16, etc., and *Lula'-Nabū* (above).|| Cf. Sachau, *l. c.*, p. 742; Vogüé, 93.

- Shangû* (? *E(γ)MASH*), m. of *Mamonû-shutam*, 54 : 5.
Sho-pî-kal-bi (and *kalbi* — *UR-KU*)
 1. s. of *Ninib-aḫ-iddina*, w., 39^a : 14.
 2. f. of *Belshunu*, 7 : 24.
 3. f. of *Dalafanu*, 38 : 2.
 4. f. of *Eḫa-Bēl*, 64 : 16.
 5. f. of *Shum-iddina*, 20 : 13 | 27 : 12 | 52^a : 1 | 71 : 7 | 89 : 16, U. E.
 * *Sho-pa'-a-ili* (cf. Sa, *Bishara'a* and *Nabû-shara'a* above)
 1. f. of *Bēl-ētir*, 102 : 16.
 2. f. of *Biran*, 7 : 23.
 3. f. of *Shum-iddina*, 16 : 16.
Shar(?)t-īqishat (*sha*), s. of *Ninib-nādîn*, 85 : 7.
Shar(?)-ki', f. of *Bēl-nādîn*, 14 : 17.
 * *Sho-ar-tû(pur?)-na'*, f. of *Usta'*, 48 : 33.
 * *Sho-ta-bar-za-na* (P^a, Σατζβαρζαγγς), s. of *Bēl-bani*, w., 83 : 19, L. E. & R.
Shi-da', s. of *Naba-taiana*, w., 50 : 18 | 93 : 13; no w., 64 : 2, U. E.
 * *Shi-ti-im-na* (He, שישם)
 1. s. of *lāḫ-lakim*, w., 28 : 14.
 2. s. of *Panûa*, w., 14 : 14.
 3. f. of *Natûna*, 45 : 5.
 4. f. of *Plûma*, 14 : 5, 9 | 34 : 24 | 45 : 33.
Shi-rîq-ti, *Shirîqtim* (*RU-tim*)
 1. s. of *Dûb*, b. of *Ardi-Bēl*, 88 : 1.
 2. s. of *Kinti-iddina*, 17^a : 5.
 3. f. of *Ardi-Ninib*, 17 : 16 | 62 : 14 | 63 : 16.
 4. f. of *Belshunu*, 78 : 10.
Shi-rîq-tû-Ninib (44 : 22), *Shirîqtu* (*-tû* — *RU-tû*)-*Ninib* (19 : 14), *Shirîqtim* (*-tim* — *RU-tim*)-*Ninib* (*pur-sim*), *Shirîqtu* (= *RU-RU*)-*Ninib* (27 : 10), f. of *Ardi-Bēl*, 4 : 11 | 19 : 14 | 27 : 10 | 28 : 11 | 34 : 21 | 35 : 27 | 40 : 16 | 44 : 22 | 45 : 31 | 48 : 23, L. E. | 52 : 15 | 52^a : 9 | 53 : 15, L. E. | 55 : R. | 57 : 14 | 59 : 18 | 70 : 10, R. E. | 72 : 10, L. E. | 74 : 14, L. E. | 80 : 11, L. E. | 89 : 10, L. E. | 95 : 14 | 96 : 14 | 99 : 14.
Shi-ish-ku, f. of *Nabû-itannu*, 71 : 3.
Shi-ta-a
 1. s. of *Ninib-nâsir*, sc., 94 : 17 | 94^a : 16 | 95 : 18 | 96 : 18 | 99 : 20.
 2. s. of *Takkala*, w., 65 : 25 | 67 : 16 | 75 : 15.
 3. in *abu-Bit-Shulû*, 8 : 10 | 44 : 13.
Shi-tum (*Shabum*)-*Babûa* (*EB, DLY-TJR^{EB}*)
 1. f. of *Nabû-itannu*, 93 : 4.
 2. 44 : 14, 16, 20, L. E. | 70 : 5.
Shul-tum-ma-a, *Shul-tum-a* (cf. He, שולחם)
 1. s. of *Bēl-muballit*, b. cf. *Bēl-nādîn*, w., 32 : 20.
 2. s. of *Nādîn*, w., 14 : 17 | 17 : 14 | 17^a : 15 | 22 : 13 | 26^a : 14 | 33 : 8.
 3. s. of *Zabdiu*, 92 : 4.
Shum-iddina (*MU MU*)
 1. s. of *Idtanu*, w., 40 : 19 | 45 : 34 | 48 : 29 | [50 : 16] | 53 : 16 | 55 : 23, R. | 69 : 23 | 89 : 10, U. E.
 2. s. of *Aḫushunu*, w., 7 : 21.
 3. s. of *Bēl-nādîn*, w., 10 : 25.
 4. s. of *Bēlshunu*, w., 94^a : R. | 99 : 18, R.
 5. s. of *Idtinu-Nabû*, w., 85 : 25 | 86 : 22.
 6. s. of *(Iuu-)gillu-Ninib*, 58 : 3, 21 | 70 : 13.
 7. s. of *Kûgîr*, w., 5 : 11 | 11 : 16 | 18 : 9 | 19 : 19 | 26 : 17 | 27 : 12.
 8. s. of *Lûbîshû*, w., 3^a : 9.
 9. s. of *Ninib-ētir*, w., 16 : 17.
 10. s. of *Ninib-muballit*, w., 69 : 18, U. E.
 11. s. of *Ninib-nādîn*, w., 33 : 9 | 48 : 28 | 59 : 21.
 12. s. of *Sho-pî-kalbi*, w., [20 : 13] | 27 : 11 | 72 : 7 | 89 : 16, U. E. : no w., 52^a : 1.
 13. s. of *Shara'a-ili*, w., 16 : 16.
 14. s. of *Shabûm*, husband of *Bēlshunu*, 58 : 4.
 15. s. of ?-*Bēl*, b. of *Bēl-nādîn-shumu* and *Ribât*, 7 : 3.
 16. f. of *Bēl-itannu*, 2 : 12.
 17. f. of *Bēl-nādîn*, 99 : 18.
 18. f. of *Imbiu*, [23 : 21] | 32 : 19.
 19. f. of *Iqishar-aplu*, 90 : 8 | 108 : 12 | 109 : 12.
 20. f. of *Ninib-ētir*, 36 : 16 | 44 : 25 | 62 : 13 | 63 : 15 | 66^a : 21 | 71 : 6 | 94^a : 15 | 95 : 15 | 96 : 16 | 101 : 16.
 21. f. of *Ninib-nādîn*, 57 : 15.
 22. f. of *Sîlim-îlûni*, 86^a : 34.
 23. sc., 32^a : 14.
Shum-ukin
 1. s. of *Ardi-Ninib*, b. of *Kino-aplu*, w., 7^a : 10.
 2. f. of *Danuâ*, 82 : 25 | 89 : 15 | 92 : 13 | 108 : 11.
 3. f. of *Zûr-ukin*, 17 : 17.
Shi-za-ba, s. of *Nû'id-Bēl*, w., 94^a : 14 | 95 : 15 | 99 : 17.
Shu-ba-tum ("Desire"), f. of *Shum-iddina*, 58 : 4.
Shu-an-ga-na, cf. *Za-an-ga-na*.
Shûla-ai (abbreviated, cf. Introduction, p. 24)
 1. (Abbrev. from *Iuu-gillu-Esagla*), f. of *Bēl-ushal-tim* and *Ea-bullûsu*, 83 : 21.
 2. f. of *Rimanna-Bēl*, 82 : 24, U. E.

† *BL* and *Sharra* are made identical in No. 85; cf. l. 8 (*Za-bi-ni*) with l. 28 (*sharra*).

‡ Cf. *hrab-shi-ish-ku* (Strassmaier, *Cyrus* 74 : 8).

6. s. of *Sin-nādin-aḫḫ*, 97 : 2. I. E.
7. f. of *Aqūba*, 24 : 2 | 79 : 13.
8. f. of (?) *Bēl-itanna*, h. of *Udurna*², 69 : 3, 6.
9. f. of *Shallumū*, 92 : 4.
* *Za-bi-dana* (cf. Pa. אֲבִירָה)
1. s. of *Bēl-aba-nagar*, w., 32^a : 13.
2. s. of *Iddina-aplu*, h. of *Belshanna*, 10 : 2. 31.
* *Za-bi-ni*, *Zu-bi-in*, *Zu-bi-i*
1. s. of *Ninib-aḫ-iddina*, 85 : 8.
2. in *ab-Bit-Zabina*, 71 : 1 | 81 : 2 | 105 : 5, 7 | 106 : 3.
* *Zu-bi-ma*² (cf. Bēl. אֲבִירָה), s. of *Ku* . . . w., 31 : 19.
* *Zu-ba-da* (cf. Hm. אֲבִירָה), f. of *Ninib-ṭir*, 21 : 10.
* *Zu-ma-ma-irish*
1. f. of *Bēl-aḫ-iddina* and *Zamman-bādin*, 95 : 3.
2. in *ab-Bit-Zamman-aḫ-irish* (same person as No. 1, apparently owner of a large estate called after him), 26 : 3 | 79 : 2 | 95 : 4, 7.
* *Zu-ma-ma-nādin*
1. s. of *Zamman-aḫ-irish*, h. of *Bēl-aḫ-iddina*, 95 : 3, I. E.
2. *hustarbaru*, 28 : 4, 6, 7 (probably identical with No. 1).
Zu-an-ga-na, f. of *Iqisha-aplu*, 8 : 8.
* *Zu-la-me-c*, f. of *Ninūku*, 45 : 30 | 50 : 13.
Zū-ri-i, f. of *Ninib-muballū*, 10 : 26.
Zer-kūt-ti-lisur, and abbrev. *Zēr-kūt-ti* (7 : 26), f. of *Bēl-muballū*, 7 : 26 | 17 : 19 | 26 : 19 | 27 : 13.
Zēr-lisur, in *ab-Bit-Zēr-lisur*, 32^a : 14.
Zēr-ukin
1. s. of *Dajun-aḫ-iddina*, *hgal-la sha Artā*, 6 : 2, 5.
2. s. of *Shum-ukin*, w., 17 : 17.
* *Zi-ma-ku*² (Pc. *Zēhazoz* = *Zē Fazoz*?) f. of *Buga'ina*², 76 : 4.
Zi-im-ma-a (cf. Hm. אֲבִירָה), s. of *Bēl-ṭir*, w., 50 : 14.
Zitti (*JJA-LA*)-*Nabā*, s. of *Mushēzib-Bēl*, *hūtatabara sha Artarēma*, w., 89 : I. E. | 83 : 18, R | 84 : 11, Lo. E. | 107 : 15.
Zu-ma-ba, f. of *Bēl-irish*, 75 : 11, L. E.
Zu-ma-bu
1. f. of *Ḫarbatina*, 86^a : 32.
2. f. of *Ḫarbatina*, 87 : 14.

2. FEMALE NAMES.

- f* *Amot-Bilët* (d.VIN-ILL), d. of *Bashi-Bël*, si. of *Niub-ah-iddina*, wi of *Niub-Niub* (s. of *Ardi-Niub*), 53 : 13 (11), L^o. E.

3. NAMES OF SCRIBES.

- Ad-dan-na*, s. of *Ubir*, 100 : 16 | 103 : 16.
A-gā-ra, s. of *Nādin*, 8 : 22 | 28 : 16.
Ah-sa-na, s. of *Silla-Ninib*, 57 : 17.
Amu-Bēl, s. of *Sūm-Bēl*, 81 : 13.
Ap-la-
 1. s. of *Sin-igbi*, 61 : 13.
 2. s. of 3 : 24.
Ardi-Ninib, s. of *Būtu (Uppahūr?)-Bēl*, 78 : 12.
Bē-Battana, s. of *Ap-la*, 87 : 16.
Bē-Bē-mahallū(ū)-i, s. of *Zēr-Litti-Nishir*, 7 : 26 | 17 : 19 |
 26 : 19 | 27 : 13.
Bēl nādīn-shuma, s. of *Tadannu*, 13 : 12.
Bēl-shu-uu (without det. *u*), s. of *Ninib-nāgir*, 69 : 26.
Bēlū(ū)G.AS.TA.Y-*ushabshi(-shi)*, s. of *Gashūr*, 85 : 26 |
 86 : 24.
Dannasa, s. of *Nādin*, 7* : 12.
Erba-Bēl, s. of *Iqisha-apla*, 46 : 13 | 47 : 21.
Ērūr(KAR)-shu-Bēl, s. of *Nū-dī-Sin*, 2 : 17.
Itti-Bēl-Jadātu
 1. s. of *Ninib-nādīn-shuma*, 39 : 11.
 2. s. of *Ninib-nāgir*, 43 : 21.
Lu-sha-shi, s. of *Babūtu*, 64 : 17.
Nu-din, s. of *Silla-Ninib*, 32 : 21 | 93 : 17.
Ni-din-ti-Bēl, s. of *Ninib-nādīn*, 1 : 32.
Ni-din-Umu-Shumash, s. of *Buene-ibi*, 18 : 14 | 19 : 20 |
 21 : 12 | 26* : 17 | 28* : 16.
Ninib-abu-agar, s. of *Bēl-nādīn-shuma*, 74 : 18 | 76 : 14 | 77
 : 12 | 80 : 17 | 83 : 84 | 84 : 15 | 102 : 19 | 106 : 16.
Ninib-bēl-ahē-shu, s. of *Uppahūr-Bēl*, 97 : 15 | 98 : 14.
Ninib-ēgir, s. of *Shum-iddina*, 36 : 16 | 44 : 25.

1 Sachau, *Palmyrenische Inschriften* (in *Z. D. M. G.*, Vol. XXXV), p. 748 (a very common name).

! Final *n* having been dissolved, as often, cf. *Shahrini*, *Shahrin*, *Shahrī* (for passages cf. *B. A.*, III, p. 394).

⁵² Cf. *E-sag-ila-be-lit* (Strassmaier, *Cyrus* 337 : 5, 7, 14, 15, 18) and *Ina-E-sag-gil-be-lit* (*Cambyses* 215 : 6).

Ninbuq-mil

1. s. of *Bel-nādin*, 16; 18.
2. s. of *Dammāq*, 91; 13 | 104; 14 | 105; 14.

Ninbu-mahāli(-it), s. of *Zirān*, 10; 26.

Ninbu-nādin

1. s. of *Bel-kishir*, 31; 23 | 39; 15 | 70; 16.
2. s. of *Maqarsha*, 54; 14 | 63; 17.
3. s. *Nādin*, 62; 16.

Ninbu-nasir, *Ninbu-nāsir* (*PA'*), s. of *Ardi-Bel*, 28; of
Naska-nashabī (18; 35), 33; 11 | 37; 18 | 38;
 18 | 41; 17 | 48; 35 | 49; 19 | 50; 19 | 51; 15 |
 | 52; 18 | | 52; 14 | 60; 24 | 63; 29 | 67; 18 |
 72; 16 | 89; 17.

Naska-nādin, s. of *Ardi-Gula*, 6; 14 | 9; 18 | 11; 17 |
 12; 16 | 14; 18 | 15; 21 | 17; 19 | 20; 17 | | 23;
 23 | | 24; 15 | 25; 21 | 29; 29 | 30; 31 | 34; 26 |
 45; 35.

Sin-ikgur (possibly *kisir*, written *KAT*), s. of *Nādin*,
 3; 13.

Sin-nādin-ahī (and *ah*, 22; 18), s. of *Ardi-Bau*, 22; 18 |
 68; 14; e. | 73; 17.

Shamatsh-halaf-sa-igbi, s. of *Banu-ibni*, 4; 11 | 5; 13.

Shamatsh-nadim-zaru, s. of *Banu-ibni*, 35; 31 | 40; 20 |
 53; 21 | 55; 27 | 56; 18 | 58; 18 (probably brother
 of the preceding scribe).

Shulasa, s. of *Ninbu-nāsir*, 91; 17 | 91; 16 | 95; 18 | 96;
 18 | 99; 20.

Shum-iddina, 32; 14.

Tu-qish-d-Gula (-Gula), written *d ME ME*, s. of *Iddina*,
Bel, 75; 17 | 88; 21 | 90; 9 | 92; 16 | 108; 16 |
 109; 13.

U-shar

1. s. of *Bel-mukin-aplu*, 42; 12 | 66; 11.
2. s. of *Nādin*, 71; 10 | 79; 15 | 82; 28 | 101; 18 |
 107; 21.

II. NAMES OF PLACES.†

Ad-sha-sa (cf. also *Ussu (-t) sha Addina*), 36; 16 | 37;
 6, 18; 38; 6, 18.

Bābila (written *Kil* and *DIN-TH*) in *Shulam-Bābila*,
 44; 14, 15, 20 | 70; 5.

Banu-isha, 28; 2 | 50; 5.

Batagga-sa, 23; 2 | 50; 4.

Bit-m-Ashishu, 79; 1.

Bit-m-M-kir, 86; 8.

Bit-m-Ip-ta, 23; 4.

Bit-m-Ardi-in, 63; 2 | 94; 3; 6 | 107; 7 (without det. *sha*).

Bit-m-Ba-qa'-sha-ti, 65; 3.

Bit-m-Ba-laf-sa (= *Balaf-sa*), 36; 6 | 66; 3.

Bit-Gad-ha-sa, 99; 3 (cf. 7; 22).

Bit-Gi-pa', 45; 6 (cf. also *Gir-pa'*).

Bit-dan-ā-nā-tā, 86; 6.

Bit-m-U-sha-pa, 107; 5.

Bit-m-Ua . . . -tam, 83; 4.

Bit-m-Ik-la', 79; 6.

Bit-m-Kik-ke, 86; 8.

Bit-Kip-pa, 15; 5, 9.

Bit-Ma-pa-da, 9; 5, 7 | 44; 6.

Bit-m-Ma-pa-sa, 2; 2 | 3; 25 | 30; 3, 7 | 44; 9, 10 | 94; 4
 (without det. *m*).

Bit-hab ā-pa-a-tā, 107; 8.

Bit-m-Sin-sha, 7; 8 (without det. *sha*).

Bit-m-Sin-kishir, 93; 3, 7.

Bit-m-Sar-pa-si, 79; 5 (cf. *m-Sar-pa-si*).

Bit-m-Shū-lasa, 8; 10 | 11; 13 (without det. *m*).

Bit-m-Taq-halishir, 79; 7.

Bit-hTUP.NI N.N.1, 16; 6, 19 | 20; 17.

Bit-m'U-sa-a-ta, 107; 7.

Bit-m-Za-ha-sa, *Bit-m-Za-ha-si*, 71; 1 | 81; 2 | 105; 5, 7 |
 106; 3 (without det. *m*).

Bit-m-Zamat-ma-rish, 26; 3 | 79; 2 | 95; 1, 7.

Bit-m-Ze-rishir, 32; 14.

Élir-Ninib, cf. *Mashbi'ib-Ninib*.

Gad-ha-ta, *Gad-ha-tā*, 22; 5 | 26; 6, 7.

Gad-ha-tam, 71; 2.

Gad-hā, *Gad-ha*, 39; 2 | 18; 4.

Gad-ha-ta, 65; 2.

Gir-pa', 25; 14 (cf. also *Bit-Gir-pa'*).

U-sha-ta, 41; 14 (apparently identical with the following
 name).

U-sha-ta (-u-yā), 103; 4, 6, Const. XI 507; *U-sha-ta (-u-yā)*
m-U-sha-ta-si, *U-sha-ta-si* (without det. *m*), 7; 3 | 8;
 12 | 44; 11.

U-sha-sha-sa (cf. He, 197), 86; 6.

U-sha-sha-si, 109; 13.

†Preceded by the det. *sha*, unless otherwise stated.

- Uu(?)she(?)har(?)lu(?)*, 108 : 4.
Uu-du-ā'u, *Uu-du-ā'u*, 28 : 2 | 50 : 5.
hUu-in-du-āi, 75 : 2.
Uu-ā-pu sha mBa-rīk-k[ī]-lī, 102 : 6.
Uu-ug-gi-e-ā(t) sha Ad-dī-in, 42 : 4 (cf. also *Addūai*).
Uu-ug-gi-e-tā sha hBa-gu-shu, 88 : 4 (without det. *āu*).
Uu-ug-gi-e-tā(t) sha mKul-ba-a, 49 : 4, 9.
Uu-ug-gi-e-tā sha mNabū-nāgār, 79 : 15.
Uu-ug-gi-e-tā sha mXa-gār, 92 : 7-8 | 102 : 2.
Uu-ug-gi-e-tā sha mNūth-lē'i, 79 : 3-4.
Uu-ug-gi-e-tā sha bī'e (or *hIR*'), 86 : 8.
Baā-Nirgol (KAK-UR-MA), without det. *m* and *d*).
 101 : 4.
Lba-lī-a, 82 : 6.
biIR pl. cf. *Sha hIR*pl.
Ish-qul-lu-ut (He. יִשְׁקֻלֻּט), 86 : 8.
Ku-gab-ba-ri = *KU-Gab-ba-ri*, cf. *Shabti-Gabbari*.
Ku-gar-dī-a, 32 : 2 | 59 : 3, 13 (probably identical with
 the following name).
Ku-har-da, 31 : 6 | 35 : 6, 16 | 39 : 2.
KU-mBa-hi-ma, cf. *Shabti-mBa-hi-ma*.
Ku-za-ba-tam(tā) ("Abundance," cf. Bab. 𐎠𐎶𐎶𐎵). 75 : 3, 4.
 5 | 86 : 3.
Lorakū, 72 : [12], 2, 7 | 83 : 7.
Ma-ak-ma-ut (without det. *āu*), 102 : 6.
hMa-lu-ha-ut, *Malahhān (MA-TU-M-TU-M)*pl., 68 : 6 | 91
 4, 6.
Ma-ut-sha-ut-mil', 102 : 5.
Mu-āli-pa-āi, 104 : 5.
Masha (ib. (KAR)š.Nūth, 17 : 8, 11 | 106 : 6.
Ni-bi-tam ("Nabietam," "Crossing"), 107 : 8.
Nūth-pa-rī-shu 51 : 5.
Nippurki, 1 : 32 | [2 : 17] | 3 : 12 | 4 : 14 | 5 : 9, 13 | 6 : 11 |
 8 : 13, 22 | 9 : 13, 18 | 10 : 26 | 11 : 17 | 12 : 16 |
 13 : 2, 13 | 14 : 18 | 15 : 21 | 17 : 20 | 17 : 19 | 18 :
 15 | 19 : 15, 21 | 21 : 13 | 22 : 18 | 23 : 17, 23, R. |
mātaTam-āin, 75 : 16, R.
- 24 : 15 | 25 : 21 | 26 : 18 | 27 : 13 | 28 : 16 | 28 :
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 18] | 52 : 14 | 53 : 21 | 54 : 15 | 55 : 27 | 56 : 8, 19 |
 57 : 6, 10, 17 | 58 : 8, 19 | 59 : [4], 13, [23] | 60 :
 24 | 61 : 7, 14 | 62 : 2, 17 | 63 : 18 | 64 : 5, 17 | 65 :
 3, 29 | 66 : 14 | 66 : 23 | 67 : 18 | 68 : 4 f. e. | 69 :
 1, 26 | 70 : 16 | 71 : 10 | 72 : 16 | 73 : 17 | 74 : 18 |
 75 : 17 | 76 : 14 | 77 : 2, 12 | 78 : 5, 12 | 80 : 17 | 81 :
 13 | 82 : 28 | [83 : 24] | 84 : 1, 15 | 85 : 26 | 86 : 24 |
 [86 : 35] | 87 : 16 | 88 : 24 | 89 : 8, 17 | 90 : 9 |
 91 : 13 | 92 : [3], 16 | 93 : 17 | 94 : 17 | 94 : 16 | 95 :
 18 | 96 : 18 | 97 : 15 | 98 : 14 | 99 : 20 | 100 : 16 |
 101 : 18 | 102 : 19 | 103 : 16 | 104 : 14 | 105 : 11 |
 106 : 16 | 107 : 21 | 108 : 16. Cf. *āu sha hNip-
 purā*, 62 : 2.
Pu-rak-ka, 28 : 2.
Sippuraki, 68 : 9.
Ri-dī(?)im-ha, 7 : 26.
*Sha hIR*pl., 70 : 7; without *sha*, (*biIR*pl., 97 : 1, 6 | 98 : 1,
 5 | 100 : 5, 6.
Sha lu-me-e, *Sha lu-me-e*, 28 : 4 | 74 : 8 | 96 : 4, 7 |
 99 : 2.
Sha hma-ak-ta-ta, 23 : 9.
*Sha Nippurā*pl. (EN-LIL-KI)pl., 62 : 2.
Sha-ap-pa-ut-tam, 82 : 9 | 102 : 3.
Sharra-sha-āi, *Sharra-sha-āu-āu*, 60 : 3, 5, 11, 13. Cf.
āuShar-ra-ba-āu, Peiser. *Bab. Ver.*, 9 : 4 and
 pp. 229 f.
Shabti(KU)-Gub-ba-ri, 86 : 5, 6 (without det. *āu*).
Shabti(KU)-mBa-hi-ma, 86 : 5.
Shā-sha-ut (He. שָׁשׂוּת), 4 : 6.
Ti-tar-ra sha mXanana-magar, 86 : 7-8.
Uraki-ka, in the name of a gate of Nippur, *abullaShi-bi-
 Uraki-ka*, 48 : 31 (cf. *Ur-ka* = *SHISIK*).

III. NAMES OF GATES IN NIPPUR.

- Abulla Gaba*, 48 : 32.
Abulla rabū, 48 : 30.
Abulla Shi-bi-Uraki-ka, 48 : 31.
Bib Uu-ut-ba-ra, ¶ 19 : 7.
 } Mistake for det. *m*.
 } The 12th edition of Geseenius, *Hebräisches Wörterbuch*, derives 𐎠𐎶𐎶𐎵 from
 𐎠𐎶, "to lie."
 } Cf. Strassmaier, *Nabuchodonosor* 258 : 4, 9 with 271 : 4, and 147 : 4 with 147 : 8.
 } *Lawmu*, a certain tree, cf. *IL R.*, 23, 20 e. f.; *V. R.*, 26, 64 f.
 ¶ Cf. also *āu mUu-um-ba(ma)-ri*.

IV. NAMES OF CANALS.†

- Bad-šā-a-tum*, *Bad-šā-a-tum*, 29 : 3, 17.
Bel, 16 : 4, 9 | 35 : 5, 16 | 45 : 13, 23.
Bel-abu-nagar, 65 : 2, 14, [20], 22.
Dī-ra-a bū(tam), 65 : 8 | 67 : 2, 6, 12.
Dūr-Jāi-ša, 102 : 4.
Ĝar-rī-pi-qu-du(qal), 2 : 1 | 9 : 7 | 17 : 6 | 30 : 5 | 37 : 7 | 38 : 7 | 49 : 5, 9 | 50 : 5 | 80 : 3, 5, 8, O., R, E, | 94 : 4, 8 | 94* : 3, [6] | 96 : 4, 8.
Ka-bu-ra(rī) (mentioned in Ezekiel as 𐎧𐎺𐎠), [4, 9], 84 : 2.
Kūtā (written *GU-DU*-1, without *ka*), 106 : 3.
Mit-ta-a, 45 : 11, 12, 21, 22.
Nam-ga-rī (*Nam-ga-rum*, *Nam-gar*)-*dar-Bel*, 34 : 3, 11 | 52 : 3, 8 | 90 : 1 | 101 : 1.
na-Nam-ga-rum-gar (written *UD-SAR-DUG GA*), 86* : 7, 9, 15, 23 (cf. also *šū Tituru sha N*).
Ni-ta-a, cf. *Ush-ta-a*.
Parāt, *Nippur*, 14 : 2 | 59 : 3, 13; without *Nippur*, 19 : 9.
Re-ša sha nari, 30 : 4, 18.
Sin, 1 : 27, L, E, | 9 : 12 | 12 : 12, R, | 14 : 6, L, E, | 15 : 2, 10, 15 | 16 : 4 | 32 : 3 | 48 : 3, 6 | 55 : 4, 6, 16 | 59 : 3, 6, 13 | 65 : 7 | 70 : 7 | 88 : 10, 16 | 102 : 1.
Sa-ā-ra, 80 : 3, 8.
Sha mBel-rish, 60 : 3, 12.
Sha Bit-mSin-er-ša, 7 : 8.
Sha mĜishu(sha)-apla, 3 : 8.
Sha mMi-na-šū-Bel-da-a, 60 : 4, 12.
Sha mNi-ta-a, 65 : 7, 16, 20, 22.
Sha nabi (written *ššam*), 25 : 3, 8 | 45 : 8, 18.
Šab-la, § 59 : 4, 14.
šŠana(šā), 52 : 2, 7.
Šap-pa-Šamash, 59 : 4, 14.
Šap-pa-at-tam, 102 : 3 | 106 : 5.
Šarri, 73 : 2.
*Ši-bi-šūti**, 48 : 3, 6.
Ush-ta-a, 65 : 8.

V. NAMES OF DEITIES CONTAINED IN THE PROPER NAMES.

- **Ad-ša*, *dAdda (IM)*, *Ad-ša* (without det. *d*), cf. the male proper names under *Adda* and Hilprecht, *Assyriaca*, pp 76ff; Winkler, *Alttestam. Untersuch.*, pp 68ff.
dAdi-š-ša, cf. *mAdi-dAdi-š-ša*.
dA-a, *dA-nam*, cf. the male proper names under *A-a*.
dAšur (written *dU*), cf. the male proper names under *Ašur*.
A-ir* (without det. *d*, if a deity at all) = *A-ir*, cf. *mA-ir-ša-an, Baethgen, *Beiträge zur Semitischen Religionsgeschichte*, p. 70f., and Hoffmann in *Abhandlungen der Göttinger Ak.*, 1889, p. 34, and in *Z. A.*, XI, p. 24.
**At-ta* = 𐎠𐎵, cf. the male names under *Attar*, and Baethgen, *l. c.* p. 69f.
dBa-a (written *Baba*), *dBa-š*, cf. the male proper names under *Ba-a* and *Adi*.
**dBa-a-a*, *dBa-a-š*, *Ba-a-a* (without det. *d*), cf. the male proper names under *Ba-a-a*.
dBel (written *dEN*, *dEN-LIL*, *dL*), cf. the male proper names especially under *Bel* and *Adi*, cf. also *dŠadu-ra-ba*.
dBelit (written *dATN-LIL*, and *dGASHAN*), cf. the male proper names under *Belit* and *dDannat-Belit*.
dBa-uc-a, cf. the male proper names under *Ba-uc-a*.
dE-a, *dI*, *dBE* (cf. 80 : 2 with 80 : 7), cf. the male proper names under *E-a*.
dGa-lu (without det. *d* in *aballa Ga-lu*), *dME-ME*, cf. the male proper names under *Adi*.
**dIa-ḫa-š*, *dIa-a-ḫa-š*, *Ia-a-ḫa* (without det. *d*) = 𐎠𐎢𐎶, cf. the male proper names under *Ia-ḫa*, and Hoffmann in *Z. A.*, XI, p. 249f.
**Ila-Bit-ilī* (the god of *Beth-el*, 𐎠𐎤𐎡𐎵), cf. the male proper names under *Ila-Bit-ilī* and Hommel, *Die Altisraelitische Ueberlieferung*, p. 196, l. 6.

† Every name is preceded by the det. *nā-a*.‡ Written *Nār-Sipparsak*, *Nippark*.§ "Carrying away" (of waters), cf. *maškal-lu*, "gutter, channel."

|| "Discharge" (of waters).

- dIshtar* (written *dIL-BAT*), cf. the male proper names under *Ishtar*.
- dI-sham*, cf. the male proper names under *Isham*.
- **Ku-us* cf. *Qu-us*.
- dLamassu* (? written *dKAL-KAL*), cf. the male proper names under *Lamassu*.
- dMarduk* (written *dAMAR-UD* and *dSHU*), cf. the male proper names under *Marduk*.
- **dMil-ki*, cf. the male proper names **Mil-ki-ta-ri-bi* and *Nu-ki-Mil-ki* (cf. V R. 31, 8^a, Jensen).
- **dMul-la(i)-i-shu*, *dMul-li-shu*, cf. the male proper names under *Ardi*.
- dNaba* (written *dAG* and *dPI*), cf. the male proper names under *Nabû*.
- dNa-na-a*, cf. the male proper names under *Nana* and *mEllita Nana*, *mNu'itta Nana*.
- dNannara* (written *dUD-SAR*), cf. *nānū* *Nannara-magar* and *abaTitarra shu mNannara-magar*, cf. also *dSin*.
- dNergal* (written *dUTUR*), cf. the male proper names under *Nergal*.
- dNinib* (written *dBAR*, *dNIN-IB*, *dSHU-DU* (14; 13), *dIB*, *dNIN-D-IR* (49; 18 | 53; 18), cf. the male proper names under *Ninib*, *Ardi*, etc.
- dNusku* (written *dPA-KU*), cf. the male proper names under *Nusku*.
- **Qu-us* (written *Ku-us*, without det. *d*). Cf. *mKu-us-da-na-a'*. If a deity at all, identical with the following god :
- **dQu-su*, *ṣip*, cf. *m dQu-su-ia-a-hu-bi*. Identical with the preceding god. Apparently identical with the Edomite *Quash* (Schrader, *K. A. T.* p. 150) or *ṣip* (cf. Baethgen, *l. c.*, pp. 11, 108).
- dRammanu* (written *dIM*), cf. *mRammanu-rimani*.
- dSin* (written *dXXX* and *dEN-ZU*), cf. the male proper names under *Sin* and *nārSin*, also *dNannara*.
- dShadû-rabû*, cf. the male proper names under *Shadû-rabû*, also *dBel*.
- dShamash* (written *dUD*) and *dShamshi* (written *dUD^h*, only in foreign names and transliterated *Shamshi* above, cf. p. 19), cf. the male proper names under *Shamash* and *Shamshî* and *nārShap-pa dShamash*.
- **dShi-i-pak*, cf. *mNu'it dShi-i-pak*. A Cassite god, cf. Delitzsch, *Die Sprache der Kossäer*, p. 39.
- dZa-ma-ma*, cf. the male proper names under *Zamama*.



TABLE OF CONTENTS

AND DESCRIPTION OF OBJECTS.

ABBREVIATIONS.

C. B. M., Catalogue of the Babylonian Museum, University of Pennsylvania (prepared by the editor); **Cast.**, Cast; **cf.**, confer; **cyl.**, cylinder(s); **E.**, Edge; **f. e.**, from (the) end; **fol(low)**., following; **fr.**, fragment, fragmentary; **frs.**, fragments; **h.**, height; **impr.**, impression(s); **inscr.**, inscription; **l. or li.**, line(s); **L.**, Left; **Lo.**, Lower; **M.I.O.**, Musée Impérial Ottoman; **No.**, Number; **O.**, Obverse; **perpend.**, perpendicular; **Pl.**, Plate(s); **R.**, Right; **R(ev)**., Reverse; **U.**, Upper.

The tablets here published are baked and of light brown to grayish color. In most cases there are black spots on one or more sides. The Obverse is nearly flat, the Reverse slightly rounded, sometimes both are convex. They were found lying on the clay floor of a room (5.5 × 2.75 meters wide), a little over 6 m. below the surface in the central part of the northwestern ridge of the ruins of Nippur, on the western side of the Shatt-en-Nil (cf. Vol. I, Plate XV). They are all dated in the reign of King Artaxerxes I.

Measurements are given in centimeters, length (height) × (width) × thickness. Whenever the tablet (or fragment) varies in size, the largest measurement is given.

I. AUTOGRAPH REPRODUCTIONS.

TEXT.	PLATE.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
1	1	1	7	28	5376	Numerous cracks. Small portions wanting, 7.25 × 9.3 × 3. Inscr. 17 (O.) + 16 (R.) = 33 li. Impr. of 3 seals (1 on L. E., 2 on Lo. E.) and of 4 seal rings (1 on L. E., 2 on R. E., 1 on Lo. E.). Thumbmark on R. E. Cf. Pl. IX, Nos. 14, 16.
2	1, 2	10	¹² 22	22	5377	Upper R. corner wanting, 6 × 7.7 × 2.65. Inscr. 10 (O.) + 9 (R.) = 19 li. L. and Lo. E. contain each 2 li. of a much effaced Aramaic inscr. written with black color.
3	2, 3	13	6	26	5378	Lo. E. and R. much damaged. Lo. R. and L. corners wanting, 6.5 × 9.05 × 2.8. Inscr. 12 (O.) + 2 (Lo. E.) + 11 (R.) + 2 (U. E.) = 27 li.

TEXT.	PLATE.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
3*	65	20	12	5	5300	Small portions of R. wanting, $4.5 \times 5.4 \times 2.3$. Inscr. 1 (U. E.) + 7 (O.) 7 + (R.) = 15 li. Thumbmark on L. E. The scribe used a dull stylus, the points of which were worn off. Most wedges appear therefore double.
4	3	22	7	28	5379	A few cracks, $5.65 \times 7.2 \times 2.35$. Inscr. 8 (O.) + 1 (L. E.) + 7 (R.) = 16 li. Seal impr. on R.
5	3, 4	23	6	13	5380	Portions of upper L. and R. and of L. L. corners wanting, $5.4 \times 6.3 \times 2.1$. Inscr. 7 (O.) + 8 (R.) = 15 li. Seal impr. on R.
6	4	26	2	7	5381	Cracked. Part of L. L. corner wanting, $6.2 \times 7.45 \times 2.8$. Inscr. 9 (O.) + 6 (R.) = 15 li.
7	4, 5	26	9	12	5382	Numerous cracks. Portions of O. wanting, $6.2 \times 7.5 \times 2.5$. Inscr. 12 (O.) + 3 (L. E.) + 11 (R.) + 2 (U. E.) = 28 li. Six thumbmarks on L. E.
7*	66	[26]	10	19	5442	Numerous cracks. L. E. wanting, R. L. corner damaged, $6.45 \times 8.3 \times 2.8$. Inscr. 5 (O.) + 8 (R.) = 13 li. Seal impr. on R. E.
8	5, 6	27	8	12	5346	Small portions of U. half of L. E. and R. corner wanting, $5.7 \times 7.15 \times 2.6$. Inscr. 13 (O.) + 10 (R.) = 23 li. Seal impr. on L. E.
9	6	27	10	18	5383	Cracked, a portion of R. chipped off, $6 \times 7.1 \times 2.7$. Inscr. 11 (O.) + 8 (R.) = 19 li. Seal impr. on L. E.
10	6, 7	28	3	3	5336	Small portion of R. corner on O. broken off, $5.4 \times 6.8 \times 2.15$. Inscr. 11 (O.) + 2 (L. E.) + 12 (R.) + 3 (U. E.) + 2 (L. E.) = 30 li. Thumbmark on L. E.
11	7, 8	28	3	13	5384	Cracked. Part of L. L. half of L. E. chipped off, other small portions wanting, $5.8 \times 7.15 \times 2.5$. Inscr. 10 (O.) + 8 (R.) = 18 li. Two seal impr. on L. E. and R., respectively, 2 thumbmarks on L. E.
12	8	28	7	13	5385	Cracked. Small portions of O. and R. broken out, $6.95 \times 8.6 \times 2.5$. Inscr. 11 (O.) + 6 (R.) = 17 li. Two seal impr. on R.
13	8, 9	28	9	24	5345	Part of R. half of L. E. and R. corner of Rev. wanting, $5.8 \times 7.9 \times 2.75$. Inscr. 6 (O.) + 8 (R.) = 14 li. Seal impr. on O. Cf. Pl. V, No. 6.
14	9	28	10	28	5397	In fine state of preservation, $6.3 \times 7.9 \times 2.7$. Inscr. 11 (O.) + 8 (R.) = 19 li. Impr. of a seal cyl. on L. E.
15	10	28	11	1	5343	Cracked. Part of O. chipped off, $5.9 \times 7.5 \times 2.3$. Inscr. 11 (O.) + 3 (L. E.) + 8 (R.) + 1 (U. E.) = 23 li. Thumbmark on L. E.

TEXT.	PLATE.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
16	10, 11	28	12	5	5347	Part of O. chipped off, $5.25 \times 7.28 \times 2.25$. Inscr. 11 (O.) + 9 (R.) = 20 li. Thumbmark on U. E.
17	11	29	5	19	5341	In fine state of preservation, $6.05 \times 7.7 \times 2.5$. Inscr. 12 (O.) + 9 (R.) = 21 li.
17 ^a	66	29 (?)	?	18 (?)	5444	Numerous cracks. Small portions wanting, $6.2 \times 7.15 \times 2.65$. Inscr. 12 (O.) + 2 (Lo. E.) + 6 (R.) = 20 li.
18	12	30	6	23	5386	Several cracks. Small portions wanting, $5.1 \times 6 \times 2.5$. Inscr. 7 (O.) + 9 (R.) = 16 li.
19	12	30	6	28	5337	Cracked. Small portion of L. U. corner broken off, $5 \times 6.5 \times 2.45$. Inscr. 10 (O.) + 2 (Lo. E.) + 10 (R.) = 22 li. Three thumbmarks on U., R., Lo. E. respectively.
20	13	30	8	1	5387	Several cracks. Considerable portion of L. Lo. corner wanting, $5.85 \times 7.15 \times 2.5$. Inscr. 11 (O.) + 1 (Lo. E.) + 6 (R.) + 1 (U. E.) = 19 li. Thumbmark on L. E.
21	13	30	9	13	5302	Well preserved. Beginning of last li. on R. chipped off, $4.75 \times 5.9 \times 2.2$. Inscr. 6 (O.) + 8 (R.) = 14 li.
22	14	30	10	4	5388	Well preserved. One crack. Small portions on R. wanting, $5.3 \times 6.2 \times 2.4$. Inscr. 11 (O.) + 8 (R.) = 19 li. Thumbmark on L. E.
23	14	30	?	12 (?)	5389	Considerable portion of the L. side of the tablet wanting, 7.1 (fr.) $\times 6.4 \times 2.5$. Inscr. 14 (O.) + 2 (Lo. E.) + 8 (R.) + 1 (U. E.) = 25 li. Three seal impr. on R. (2) and R. E. (1).
24	15	31	1	8	5330	Well preserved. A little chipped off, $6.1 \times 7.35 \times 2.5$. Inscr. 10 (O.) + 6 (R.) + 1 (U. E.) = 17 li. Thumbmark on Lo. E.
25	15, 16	31	1	17	Possession of H. V. Hilprecht.	Well preserved. Two small passages chipped off, $5.45 \times 6.6 \times 2$. Inscr. 12 (O.) + 1 (Lo. E.) + 10 (R.) = 23 li. An obscene seal impr. on T. E.
26	16	31	3	30	5328	Well preserved. A little chipped off, $6.1 \times 7.95 \times 2.7$. Inscr. 12 (O.) + 2 (Lo. E.) + 6 (R.) = 20 li.
26 ^a	66, 67	[31]	5	10	5540	Cracked. R. U. and L. Lo. corners wanting. Much chipped off, $6.15 \times 7.5 \times 2.8$. Inscr. 11 (O.) + 8 (R.) = 19 li. Thumbmark on L. E.
27	16, 17	31	5	?	5390	Large piece of O. broken out, R. Lo. corner of R. wanting, $5.8 \times 0.7 \times 2.3$. Inscr. 6 (O.) + 8 (R.) = 14 li.
28	17	31	7	18	Possession of H. V. Hilprecht.	In fine state of preservation, $6.2 \times 8.15 \times 2.8$. Inscr. 9 (O.) + 8 (R.) = 17 li. Seal impr. on O.
28 ^a	67, 68	31	8	6	5313	In fine state of preservation, $5.8 \times 6.6 \times 2.15$. Inscr. 8 (O.) + 10 (R.) = 18 li. Thumbmark on O.
29	17, 18	32	5	12	5391	Glued together. Portion of O. and a little of R. wanting, $7.2 \times 8.2 \times 2.9$. Inscr. 13 (O.) +

TEXT.	PLATE.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
						3 (Lo. E.) + 14 (R.) + 1 (U. E.) = 31 li. Thumbmark on L. E.
30	18, 19	32	5	12	5392	Cracked; otherwise well preserved, $7.5 \times 9.1 \times 3.1$. Inscr. 14 (O.) + 3 (Lo. E.) + 16 (R.) + 2 (L. E.) = 35 li. Thumbmark on L. E. Cf. Pl. I, No. 1.
31	19, 20	32	12	4	5393	Several cracks. Small portions chipped off, $6.2 \times 7.2 \times 2.2$. Inscr. 11 (O.) + 2 (Lo. E.) + 12 (R.) = 25 li. Three thumbmarks on L. E.
32	20	32	13	27	5394	Several cracks. Portions chipped off, $6.8 \times 8.7 \times 3.1$. Inscr. 14 (O.) + 8 (R.) = 22 li. Seal impr. on R.
32 ^a	68	33(?)	5	5	5443	On the whole well preserved. One crack. A small piece of the Lo. half of R. wanting, $6.2 \times 8.5 \times 2.4$. Inscr. 9 (O.) + 7 (R.) = 16 li. Impr. of a seal and a seal ring on Lo. E.
33	20, 21	33	10	9	5395	Well preserved. One crack. A small portion of R. chipped off, $6.2 \times 7.5 \times 2.65$. Inscr. 5 (O.) + 7 (R.) = 12 li. Thumbmark on O.
34	21	34	4	7	5396	Several cracks. R. U. corner wanting. A few places chipped off, $7.56 \times 8.95 \times 2.8$. Inscr. 15 (O.) + 2 (Lo. E.) + 10 (R.) = 27 li.
35	22	34	4	?	5398	L. corner wanting, otherwise in fine state of preservation, $8.05 \times 9.3 \times 2.65$. Inscr. 19 (O.) + 13 (R.) = 32 li.
36	22, 23	34	5	5	5334	Very well preserved, $6 \times 7.1 \times 2.5$. Inscr. 10 (O.) + 8 (R.) = 18 li. Thumbmark on L. E. Cf. Pl. III, No. 3.
37	23	34	5	6	5399	Several cracks, $5.5 \times 6.27 \times 2.3$. Inscr. 9 (O.) + 6 (R.) + 2 (U. E.) = 17 li. Three thumbmarks on R.
38	23, 24	34	5	6	5400	L. U. corner of R. wanting. A small place chipped off, otherwise well preserved, $5.5 \times 6.35 \times 2.4$. Inscr. 9 (O.) + 9 (R.) + 2 (U. E.) = 20 li. Three thumbmarks on R.
39	24	34	7	26	5401	R. U., Lo. L. and R. corners broken off, $5.95 \times 7.25 \times 2.5$. Inscr. 6 (O.) + 6 (R.) = 12 li. Two seal impressions broken off.
39 ^a	68, 69	35	1	12	5445	Several cracks. Small portions on O. and R. wanting, $5.6 \times 6.65 \times 2$. Inscr. 6 (O.) + 10 (R.) = 16 li. Seal impr. on O.
40	24, 25	35	4	22	5315	In fine state of preservation. A small piece of O. chipped off, $6.3 \times 7.7 \times 2.6$. Inscr. 14 (O.) + 8 (R.) = 22 li.
41	25	35	6	8	5402	Several cracks. Small portions on O. and R. broken off, $6.55 \times 7.6 \times 2.45$. Inscr. 9 (O.) + 7 (R.) = 16 li. Three thumbmarks on R. Cf. Pl. II, No. 2.
42	26	35	7	20	5403	A portion on L. side of O. chipped off, $4.9 \times 6.2 \times 2.15$. Inscr. 5 (O.) + 1 (Lo. E.) + 8 (R.) = 14 li.

TEXT.	PLATE.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
43	26, 27	35	9	20	5404	Several cracks. Small pieces broken out, $4.95 \times 6.35 \times 2$. Inscr. 12 (O.) + 2 (Lo. E.) + 9 (R.) = 23 li.
44	27	35	?	16	5405	Well preserved, but U. R. corner wanting, $6.5 \times 7.9 \times 2.9$. Inscr. 11 (O.) + 3 (Lo. E.) + 10 (R.) + 2 (U. E.) = 26 li. Seal impr. on L. E.
45	27, 28	36	5	20	Possession of H. V. Hilprecht.	In fine state of preservation, $7.6 \times 9.1 \times 2.9$. Inscr. 16 (O.) + 3 (Lo. E.) + 16 (R.) + 1 (U. E.) = 36 li. Impr. of a seal ring on L. E.
46	28, 29	36	6	15	5293	In fine state of preservation, $4.8 \times 6 \times 1.8$. Inscr. 5 (O.) + 8 (R.) + 1 (U. E.) = 14 li. Thumbmark on O.
47	29	36	6	15	5298	Two small portions chipped off, otherwise in fine state of preservation, $5.1 \times 6.25 \times 1.9$. Inscr. 11 (O.) + 1 (Lo. E.) + 11 (R.) = 23 li. Two thumbmarks on L. E. On R. and L. E. faint traces of an Aramaic inscription written with black color.
48	30	36	7	2	Possession of H. V. Hilprecht.	In fine state of preservation, $8.5 \times 11.4 \times 3$. Inscr. 21 (O.) + 15 (R.) + 1 (U. E.) = 37. Impr. of 4 seals on U. E., of 3 seals on Lo. E., of 1 seal on L. E., of 3 seals on R. E. Thumbmark on Rev. Cf. Pl. IV, No. 5.
49	30, 31	36	7	5	5292	Several cracks. Two pieces broken out of the Lo. half of the R. E., $7.6 \times 8.7 \times 2.7$. Inscr. 11 (O.) + 9 (R.) = 20 li. On the O. there are very faint traces of two lines of an Aramaic inscr. Two thumbmarks and the impr. of a seal ring on R.
50	31	36	8	20	5406	Several cracks. The R. side much damaged, two pieces wanting, $7.2 \times 8.6 \times 2.8$. Inscr. 12 (O.) + 7 (R.) + 1 (U. E.) = 20 li. Seal impr. on Rev. Cf. Pl. XI, No. 19.
51	31, 32	36	12	26	5407	Well preserved. A small crack. A little on R. chipped off, $7.1 \times 8.6 \times 2.7$. Inscr. 9 (O.) + 7 (R.) = 16 li.
52	32	37	3	20	5331	Well preserved. A few cracks. Small portions of R. and L. U. corners wanting, $8.3 \times 10.2 \times 3.28$. Inscr. 13 (O.) + 6 (R.) = 19 li. Thumbmark on R.
52 ^A	69	[37]	3	22	5439	Numerous cracks. Several portions wanting, $6.55 \times 7.9 \times 2.55$. Inscr. 8 (O.) + 7 (R.) = 15 li.
53	32, 33	37	6	1	5408	Cracked. Several places chipped off, $6.58 \times 8.3 \times 2.6$. Inscr. 13 (O.) + 9 (R.) + 1 (U. E.) = 23 li. Impr. of a seal on L. E. and of a seal ring on Lo. E.
54	33	37	9	20	5314	Well preserved, $3.7 \times 4.58 \times 1.6$. Inscr. 9 (O.) + 7 (R.) + 1 (U. E.) = 17 li. Remains of an Aramaic inscription written with black color on R. Cf. Pl. VIII, No. 10.

TEXT.	PLATE.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
55	34	37	11	12	5409	Four cracks. A central portion wanting, several places chipped off, $7.1 \times 8.5 \times 2.8$. Inscr. 17 (O.) + 12 (R.) = 29 li. Two seal impr. on R.
56	34, 35	37	12	2	5410	Several cracks. Two pieces of O. broken out, $5.7 \times 6.7 \times 2.35$. Inscr. 10 (O.) + 9 (R.) + 1 (U. E.) = 20 li.
57	35	37	12	17	5411	Well preserved. $6.2 \times 7.2 \times 2.6$. Inscr. 11 (O.) + 2 (Lo. E.) + 5 (R.) = 18 li. Seal impr. on L. E.
58	35, 36	37	12	22	5412	Numerous cracks. Several small pieces broken out, $5.5 \times 7 \times 2.4$. Inscr. 11 (O.) + 9 (R.) = 20 li. Two thumbmarks on L. E.
59	36	37	?	?	5413	Cracked. U. L. corner wanting. Portion of R. side of Rev. broken out, $7.3 \times 9.1 \times 3$. Inscr. 16 (O.) + 7 (R.) = 23 li. Remains of five seal impr. on Rev., L. (2), Lo. and R. E.
60	37	37	12(?)	21	5414	Several cracks. R. E. and other small pieces broken out, 7.9×10 (fr.) $\times 3.1$. Inscr. 16 (O.) + 9 (R.) = 25 li. Three seal impr. on R. and one on L. E. Cf. Pl. VI, No. 7.
61	37, 38	38	1	19	5297	Well preserved, $5.2 \times 6.2 \times 2.4$. Inscr. 8 (O.) + 7 (R.) + 1 (U. E.) = 16 li. Thumbmark on L. E.
62	38	38	7	9	5262	In fine state of preservation, $4.6 \times 5.4 \times 2.2$. Inscr. 11 (O.) + 7 (R.) + 1 (U. E.) = 19 li.
63	38, 39	38	7	10	5296	In fine state of preservation, $4.8 \times 6.2 \times 2.2$. Inscr. 11 (O.) + 2 (Lo. E.) + 7 (R.) = 20 li.
64	39	38	11	5	5344	Well preserved. A few places chipped off, $6.2 \times 7.3 \times 2.5$. Inscr. 10 (O.) + 8 (R.) = 18 li. Seal impr. on U. E.
65	40	38	?	28	5415	Several cracks. Lo. L. corner broken off, small portions chipped off, $8.2 \times 11.2 \times 3.3$. Inscr. 19 (O.) + 10 (R.) = 29 li. Seal impr. and thumbmark on R.
66	40, 41	39	3	3	5301	In fine state of preservation, $5.25 \times 6.35 \times 2$. Inscr. 7 (O.) + 9 (R.) = 16 li. Thumbmark on L. E.
66*	70	39	7	19	5301	Well preserved, small portions chipped off, $6.3 \times 7.5 \times 2.6$. Inscr. 13 (O.) + 2 (Lo. E.) + 9 (R.) = 24 li. Aramaic inscr. on Rev. and L. E. Three seal impr. on U. E. Cf. Pl. VIII, No. 11.
67	41	39	7	28	5416	Cracked; otherwise well preserved. Small portion chipped off, $7.7 \times 9.7 \times 2.9$. Inscr. 12 (O.) + 7 (R.) = 19 li. On R. statement "seal of Adduramnu," but no impr. made.
68	41, 42	39	8	21	5417	Lo. part of tablet broken off. Cracked, 3.9 (fr.) $\times 5.15 \times 1.95$. Inscr. 9 (O., fr.) + 8 (R., fr.) + 1 (U. E.) = 18 li. Thumbmark on L. E.
69	42	39	12	4	5418	R. E. wanting. Cracked. Small portions chipped off, 7.5×10 (fr.) $\times 3.2$. Inscr. 14 (O.) +

TEXT.	PLATE.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
						13 (R.) = 27 li. Impr. of two seals on L. E., of three seals on U. E., and of two seals on Lo. E.
70	42, 43	39	12	13	5307	In fine state of preservation, $8.5 \times 10.5 \times 3.2$. Inscr. 1 (U. E.) + 9 (O.) + 8 (R.) = 18 li. Two seal impr. on O. Cf. Pl. VII, No. 8.
71	43	40	5	3	Possession of H. V. Hilprecht.	In fine state of preservation, $5.65 \times 6.88 \times 2.6$. Inscr. 5 (O.) + 6 (R.) = 11 li. Impr. of a seal on U. E. and of a seal ring on L. E. An Aramaic inser. of two lines on O. Cf. Pl. VIII, No. 9.
72	43, 44	40	6	15	5419	Cracked. Small portions on O. and R. broken out, $7 \times 8.5 \times 2.8$. Inscr. 9 (O.) + 8 (R.) = 17 li. Impr. of two seal rings on R., of two seals on U. E., of two seals on Lo. E., and of one seal on L. E.
73	44	40	17	16	5322	In fine state of preservation, $6 \times 7 \times 2.85$. Inscr. 10 (O.) + 1 (Lo. E.) + 9 (R.) = 20 li. Impr. of a seal and a seal ring on Lo. E.
74	45	40	7	6	5420	Cracked. Two large pieces broken out, $6.2 \times 8.43 \times 2.9$. Inscr. 13 (O.) + 6 (R.) = 19 li. One seal impr. each on L., U. and Lo. E. and on Rev. Cf. Pl. IX, Nos. 12, 13 and Pl. XI, No. 20.
75	45	40	7	24	5421	Several cracks. A number of small portions broken out, $7.8 \times 8.8 \times 3.1$. Inscr. 9 (O.) + 9 (R.) = 18 li. Remains of 2 seal impr. on O.; one seal impr. each on L. E. and Rev., and the impr. of a seal ring on R. Cf. Pl. IX, No. 15.
76	46	40	7	25	5422	Two cracks. A little chipped off, otherwise text well preserved, $5.2 \times 6.5 \times 2.3$. Inscr. 8 (O.) + 7 (R.) + 1 (U. E.) = 16 li. Impr. of a seal on L. E., of a seal ring on O. Thumbmark on Lo. E.
77	46	40	7	25	5423	Cracked. Portion of first li. of O. broken off, $5.14 \times 6.8 \times 2.6$. Inscr. 7 (O.) + 6 (R.) = 13 li. Seal impr. on L. E.
78	46, 47	40	8	29	5312	In fine state of preservation, $4.65 \times 5.5 \times 2.3$. Inscr. 6 (O.) + 8 (R.) = 14 li. Thumbmark on L. E.
79	47	40	9	4	5342	R. Lo. corner damaged, otherwise well preserved, $6.2 \times 7.7 \times 3$. Inscr. 10 (O.) + 6 (R.) = 16 li. Impr. of a seal and a seal ring on L. E., also on U. and on Lo. E. Seal impr. on R.
80	47, 48	40	9	4	5295	In fine state of preservation, $6.5 \times 7.8 \times 3$. Inscr. 10 (O.) + 8 (R.) = 18 li. Seal impr. on O. (1), Lo. E. (1), Rev. (2), U. E. (1), L. E. (1), R. E. (1). Cf. Pl. X, No. 17.
81	48	40	12	1	5424	Cracked, otherwise in fine state of preservation, $5.2 \times 7.3 \times 2.2$. Inscr. 8 (O.) + 6 (R.) = 14 li. Impr. of a seal ring on L. E.

TEXT.	PLATE.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
82	48, 49	40	12	13	5425	Three slight cracks. Small piece of U. R. corner of O. broken out, otherwise well preserved, $6.63 \times 7.63 \times 3.3$. Inscr. 14 (O.) + 1 (Lo. E.) + 14 (R.) = 29 li. One seal impr. each on L., R. and Lo. E. Impr. of two seal rings on U. E. Cf. Pl. X, No. 18 and Pl. XI, No. 21.
83	49, 50	40	?	?	5426	U. R. corner broken off. Small portions chipped off, $6.7 \times 7.7 \times 3$. Inscr. 14 (O.) + 2 (Lo. E.) + 9 (R.) = 25 li. Four seal impr. on Rev., and one each on L., R. and U. E.
84	50	41	1	4	Possession of H. V. Hilprecht.	Cracked, otherwise in fine state of preservation, $6.4 \times 7.05 \times 2.5$. Inscr. 9 (O.) + 7 (R.) = 16 li. Two thumbmarks on O. One seal impr. each on L., Lo. and U. E.
85	51	41	1	12	5340	In fine state of preservation, $6.7 \times 7.4 \times 2.9$. Inscr. 13 (O.) + 3 (Lo. E.) + 11 (R.) + 1 (U. E.) = 28 li. Six thumbmarks on L. E.
86	51, 52	41	1	12	5427	R. E. and large portion of Lo. end broken off, 6.2×6.8 (fr.) $\times 2.8$. Inscr. 13 (O.) + 2 (Lo. E.) + 10 (R.) + 1 (U. E.) = 26 li. Five thumbmarks on L. E.
86*	70, 71	41	2(?)	?	5305	U. L. corner damaged, several portions on O. and R. chipped off, $7.8 \times 9.6 \times 3.35$. Inscr. 20 (O.) + 4 (Lo. E.) + 11 (R.) = 35 li. Remains of two seal impr., one each on L. E. and R. Thumbmark on U. E.
87	52, 53	41	3	24(?)	5308	A large portion of the upper half of O. chipped off. Lo. R. corner of Rev. slightly damaged, $6.9 \times 9 \times 2.8$. Inscr. 10 (O.) + 7 (R.) = 17 li. Thumbmark on L. E.
88	53	41	3	10	5306	Two small pieces chipped off, otherwise in fine state of preservation, $6.8 \times 8.5 \times 2.8$. Inscr. 16 (O.) + 9 (R.) = 25 li.
89	53, 54	41	4	10	Possession of Mr. C. H. Clark.	In fine state of preservation, $6.75 \times 8.7 \times 3.2$. Inscr. 9 (O.) + 9 (R.) = 18 li. Two seal impr. on U. E., one on L. E., and the impr. of a seal ring on R. E.
90	54	41	6	1	5428	Cracked. U. L. corner broken off, a few passages chipped off, $5.9 \times 7.3 \times 2.5$. Inscr. 5 (O.) + 5 (R.) = 10 li. Seal impr. on R. E.
91	54, 55	41	6	17	5429	Several cracks. Lo. R. corner broken out, $5.2 \times 6.4 \times 2.3$. Inscr. 9 (O.) + 5 (R.) = 14 li.
92	55	41	6	20	5430	Cracked. Small portions of O. and R. chipped off, $5.1 \times 6.2 \times 2.45$. Inscr. 10 (O.) + 7 (R.) = 17 li. Seal impr. one on R., one on U. E. Three thumbmarks on L. E.
93	55, 56	41	6	20	5294	In fine state of preservation, $4.8 \times 5.4 \times 2$. Inscr. 9 (O.) + 3 (Lo. E.) + 7 (R.) = 19 li.

TEXT.	PLATE.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
94	56	41	6	20	5431	Fr. of a tablet, $6.3 \times 8 \times 2.6$. Inscr. 13 (O.) + 5 (R.) = 18 li. Remains of a seal impr. on R. Two thumbmarks on L. E.
94'	71, 72	41	6	23	5441	Cracked. R. E. and U. part of R. wanting, $6.5 \times 8.5 \times 2.6$. Inscr. 11 (O.) + 6 (R.) = 17 li. Two seal impr. on R. Thumbmark on L. E.
95	57	41	6	24	5317	In fine state of preservation. Small portion of R. E. chipped off, $6 \times 7.5 \times 2.2$. Inscr. 12 (O.) + 5 (R.) + 1 (U. E.) = 18 li. Two seal impr. on R. Four thumbmarks on L. E.
96	57, 58	41	6	25	5432	Cracked. Several small portions of O. chipped off, $6.2 \times 7.9 \times 2.3$. Inscr. 13 (O.) \times 5 (R.) + 1 (U. E.) = 19 li. Seal impr. on R. Four thumbmarks on L. E.
97	58	41	6	25	5335	In fine state of preservation, $5.2 \times 6.5 \times 2.4$. Inscr. 9 (O.) + 8 (R.) = 17 li. Thumbmark on L. E.
98	58, 59	41	6	25	5433	Large portion of R. side broken out, $5.2 \times 6.3 \times 2.5$. Inscr. 8 (O.) + 7 (R.) = 15 li. Seal impr. on U. E. Thumbmark on O.
99	59	41	7	4	5434	Cracked. Large portion on L. side of R. chipped off, $7.1 \times 9 \times 2.9$. Inscr. 13 (O.) + 8 (R.) = 21 li. Seal impr. on R.
100	59, 60	41	7	7	5303	In fine state of preservation, $5.3 \times 6.55 \times 2.22$. Inscr. 10 (O.) + 8 (R.) = 18 li. Two thumbmarks on L. E.
101	60, 61	41	7	16	5348	In fine state of preservation, $5.85 \times 6.85 \times 3$. Inscr. 10 (O.) + 3 (Lo. E.) + 6 (R.) + 1 (U. E.) = 20 li.
102	61	41	7	16	5435	Cracked, considerable portions broken out, $6.92 \times 8.68 \times 2.9$. Inscr. 14 (O.) + 6 (R.) = 20 li. Seal impr. one on L., one on Lo. E. Remains of another on R. The rest broken off.
103	61, 62	41	7	17	5311	In fine state of preservation. Beginning of a crack, $5.45 \times 6.5 \times 2.38$. Inscr. 10 (O.) + 8 (R.) = 18 li.
104	62	41	7	17	5299	In fine state of preservation, $5 \times 6 \times 2.3$. Inscr. 9 (O.) + 7 (R.) = 16 li.
105	62, 63	41	7	17	5260	In fine state of preservation, $4.9 \times 6.2 \times 2.4$. Inscr. 9 (O.) + 6 (R.) = 15 li.
106	63	41	7	22	5436	Cracked. Small portions broken out, $6.25 \times 8 \times 2.6$. Inscr. 10 (O.) + 7 (R.) = 17 li. Seal impr. one on U., one on L., one on R. E., two on Lo. E. Two thumbmarks on Rev.
107	63, 64	41	8	6	5437	Cracked. Large portion of L. Lo. corner wanting. Other smaller pieces chipped off, $6.8 \times 8.6 \times 3.25$. Inscr. 14 (O.) + 8 (R.) = 22 li. Two seal impr. on U. E., one each on L., R. and Lo. E.
108	64, 65	41	9	12	5438	Cracked. Large portions chipped off, $6 \times 7.6 \times$

TEXT.	PLATE.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
						29. Inscr. 9 (O.) + 8 (R.) - 17 li. Seal impr. on Lo. E.
109	65	41	11	17	5388	Well preserved, $5.4 \times 6.4 \times 2.5$. Inscr. 9 (O.) + 5 (R.) + 1 (U. E.) - 15 li.

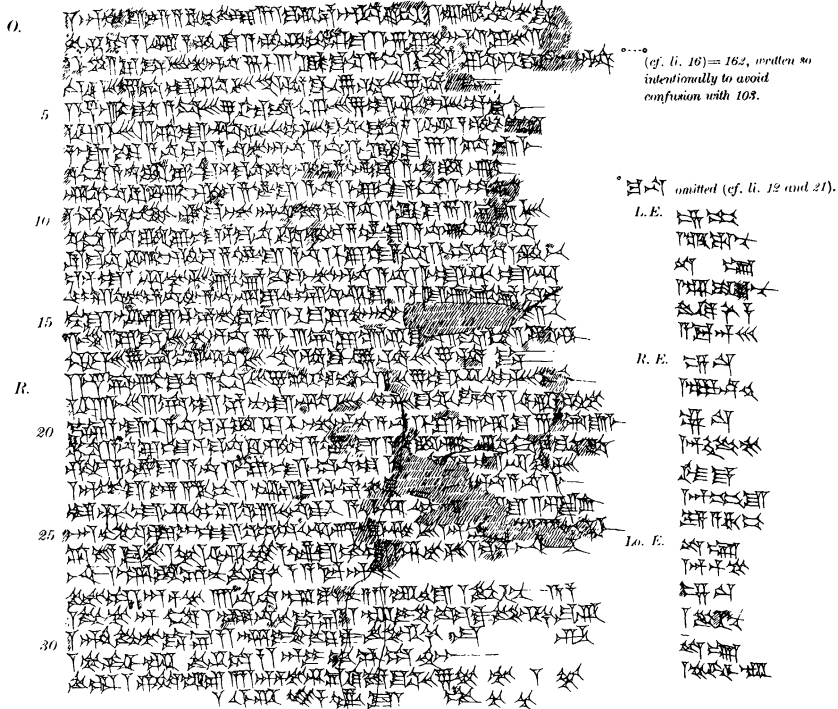
II. PHOTOGRAPH (HALF-TONE) REPRODUCTIONS.

1	I	32	5	12	5392	Baked clay tablet, O. and R. Contents: Three year lease of fields with seeds and facilities for irrigation. Cf. Pl. 18, No. 30.
2	II	35	6	8	5402	Baked clay tablet, O. and R. Three thumbmarks on R. Contents: Guarantee that an emerald set in a gold ring will not fall out for twenty years. Cf. Pl. 23, No. 41.
3	III	34	5	5	5334	Baked clay tablet, O. and R. Contents: Mortgage of an orchard as security for payment of debt. Cf. Pl. 22, No. 36.
4	III	36	6	15	5293	Baked clay tablet, O. and R. Thumbmark on O. Contents: Receipt for partial payment of rent for field. Cf. Pl. 28, No. 46.
5	IV	36	7	2	Possession of H. V. Hilprecht.	Baked clay tablet, O. and R. Thumbmark on R. Contents: Sixty year lease of lands and buildings from a Persian. Cf. Pl. 30, No. 48.
6	V	28	9	24	5345	Baked clay tablet, O. and R. Seal impr. of a slave on O. Contents: Statement of certain taxes received by a slave for his Persian master. Cf. Pl. 8, No. 13.
7	VI	37	12 (?)	21	5414	Baked clay tablet, O. and R. Three seal impr. on R. Contents: Lease of fields and other property by a slave, expenses and profits to be shared. Cf. Pl. 37, No. 60.
8	VII	39	12	13	5307	Baked clay tablet, O. and R. Impr. of two seal cylinders on O. Contents: Officer's receipt for a year's tax on seven estates. Cf. Pl. 43, No. 70.
9	VIII	40	5	3	Possession of H. V. Hilprecht.	O. of a baked clay tablet. Aramaic docket incised on O. Contents of tablet: Receipt for payment of two years' rent for a field (26 <i>GUR</i> of dates). Cf. Pl. 43, No. 71.
10	VIII	37	9	20	5311	R. of a baked clay tablet. Traces of an Aramaic docket written with black color on R. Contents of tablet: Lease of a house. Cf. Pl. 33, No. 54.
11	VIII	39	7	19	5304	R. of a baked clay tablet. Aramaic docket incised on Rev. and L. E. Contents of tablet: A slave's receipt for one year's rent (dates, date

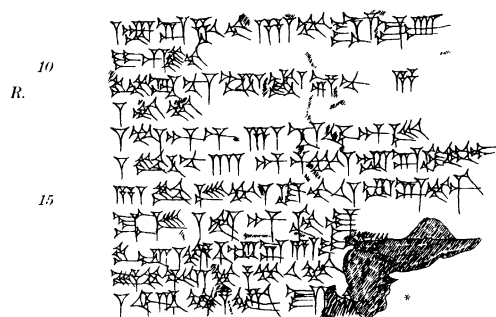
TEXT.	PLATE.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
						wine, lamb, flour) from half a field, embodying an obligation to account to his master and to the son of the latter for the payment made to him. Cf. Pl. 70, No. 66 ^a .
12, 13	IX	40	7	6	5420	U. E. (No. 12) and L. E. (No. 13) of a baked clay tablet, one impr. of a seal cyl. on each. Contents of tablet: Receipt of seven Persians for rent from their fields (<i>qashâti</i>). Cf. Pl. XI, No. 20 (R) and Pl. 45, No. 74.
14	IX	1	7	28	5376	R. E. of a baked clay tablet. Impr. of two seal rings and a thumbmark on R. E. Contents of tablet: Hire of herds of sheep to a shepherd. Cf. Pl. IX, No. 16 (Lo. E.) and Pl. 1, No. 1.
15	IX	40	7	24	5421	R. of a baked clay tablet. Impr. of a seal cylinder and a seal ring on R. Contents of tablet: Receipt of an officer and a slave for a year's total tax on certain fields (<i>qashâti</i>), embodying an obligation to account to their superior for the payment made to them. Cf. Pl. 45, No. 75.
16	IX	1	7	28	5376	Lo. E. of a baked clay tablet. Impr. of two seals and a seal ring on Lo. E. Cf. Pl. IX, No. 14 and Pl. 1, No. 1.
17	X	40	9	4	5295	Baked clay tablet, O. and R. One seal impr. on O., two seal impr. on R. Contents: Receipt of two officers of certain canals. Cf. Pl. 47, No. 80.
18	X	40	12	13	5425	U. E. of a baked clay tablet. Impr. of two seal rings on U. E. Contents of tablet: An officer's receipt for taxes (paid in money and products) on $9\frac{1}{2}$ fields (<i>qashâti</i>) rent to <i>Bêl-nâdin-shumu</i> , with the statement that this officer remains responsible to <i>Bêl-nâdin-shumu</i> for any claims against these fields. Cf. Pl. XI, No. 21 (Lo. E.) and Pl. 48, No. 82.
19	XI	36	8	20	5406	R. of a baked clay tablet. Impr. of a seal cyl. on R. Contents of tablet: An official's receipt for certain taxes (products, lambs and soldiers), embodying an obligation to account to his superior for the payment made to him. Cf. Pl. 31, No. 50.
20	XI	40	7	6	5420	R. of a baked clay tablet. Impr. of a seal cyl. on R. Cf. Pl. IX, Nos. 12, 13 (U. and L. E.) and Pl. 45, No. 74.
21	XI	40	12	13	5425	Lo. E. of a baked clay tablet. Impr. of a seal cyl. on Lo. E. Cf. Pl. X, No. 18 (U. E.) and Pl. 48, No. 82.
22	XII	c. 700 B.C.			9476	Terracotta figurine, h. 12.2. Head of a bearded man in the style of the Assyrian winged lions and bulls with human heads. Ca. Original in M. I. O., Constantinople.

TEXT.	PLATE.	YEAR.	C. B. M.	DESCRIPTION.
23	XII	Second millennium B.C. or earlier.	12302	Frag. of a terracotta figurine, h. 8.3. Bcl with a pointed headdress, and with a curved weapon in his right hand. A scarf passing over his left shoulder and under his right arm adorns his breast. Ca. Original in M. I. O., Constantinople.
24	XII	"	12301	Terracotta figurine, lower end broken off, h. 12.2 Bcl with a flat headdress, and with a thunderbolt in each hand. Ca. Original in M. I. O., Constantinople.
25	XII	"	12304	Frag. of a bas-relief in terracotta, 8.5 × 7.6 × 1.6. Bcl with a low cap, and with a trident in his left hand. Ca. Original in M. I. O., Constantinople.
26	XII	"	4925	Frag. of a bas-relief in terracotta, 7 × 6 × 1.6. Bcl with a high conical headdress and a long curl reaching to the shoulder (observe the artist's naive way of representing the ears), holding a mace with both hands. Ca. Original in M. I. O., Constantinople.
27	XIII	c. 450 B.C.	8913	Bas-relief in terracotta, 8.2 × 11.9 × 2.1. Humped bull.
28	XIII	c. 450 B.C.	2859	Frag. of a bas-relief in terracotta, 5.3 × 8.33 × 1.92. Wild hog.
29	XIV	c. 600 B.C.	9472	Frag. of a terracotta figurine, h. 5.7. Two female musicians, the one playing a drum, the other a double flute.
30	XIV	c. 600 B.C.	9450	Terracotta figurine, lower end broken off, h. 10.1. Two lovers: young man and maiden embracing and kissing each other.
31	XIV	c. 450 B.C.	9449	Terracotta figurine, a portion at the lower end broken off, h. 13.5. Two lovers: a young man with his arm around a maiden's shoulder.
32	XV	c. 450 B.C.	9453	Terracotta figurine, h. 8.2. Etana lying on the eagle's back with arms around its neck. Etana's head and the bird's bill are broken off. Originally the figurine was covered with a chalk paste by which the artist was enabled to work out the details with greater accuracy and to produce a better effect of the whole group, which was also colored. Traces of red and green preserved.
33	XV	c. 600 B.C.	5853	Terracotta figurine, h. 7.7. Baby rattle in the shape of a chicken.
34	XV	c. 450 B.C.	2857	Terracotta figurine, with white enamel, h. 4, length 7.2, width 4.5. Dog with puppies. One puppy wanting.
35-37	XVI-XVIII	c. 500-300 B.C.		Sarcophagi in terracotta, enameled and plain, as found <i>in situ</i> .
38	XIX	1895 A.D.		Section of the excavations in the upper strata of the temple enclosure. Southeast side.
39	XX	1895 A.D.		Fortifications (large wall, round tower and rooms) in the later temple enclosure. Southeast side.

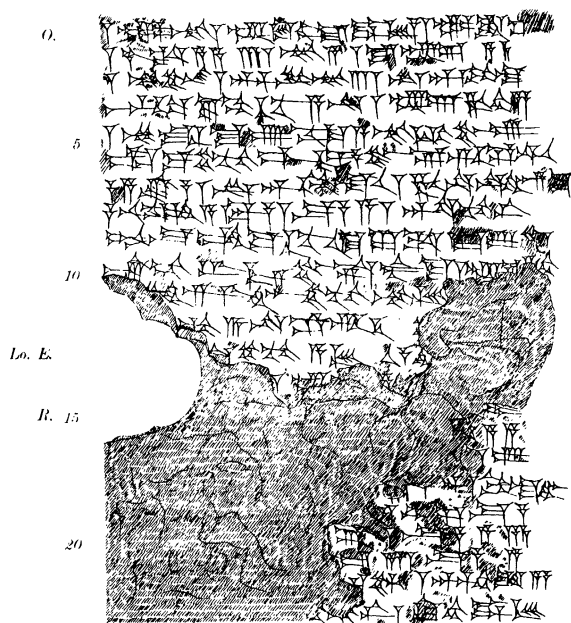
CUNEIFORM TEXTS.



2

Continued


3



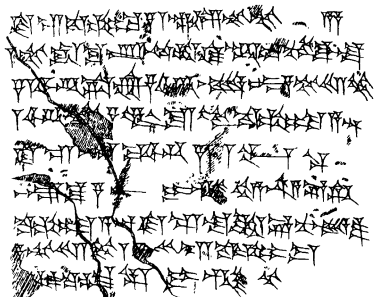
* On left and lower edges each two lines of an Aramaic inscription written with black color but badly effaced.

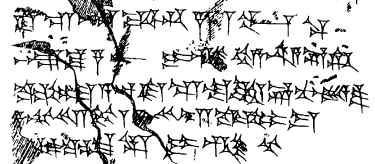
3

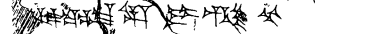
Continued



U.E. 25  * Mistake of scribe


4

O.  ° Erasure

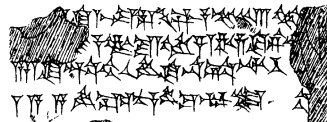
6 


L. E. 

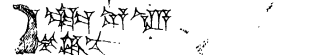
R. 10  R. 

15 

5

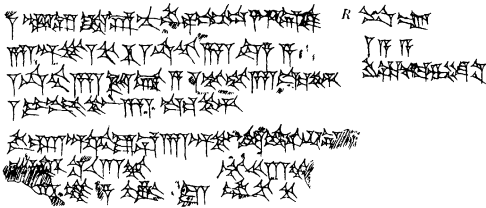

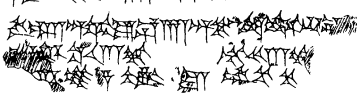
O. 

5 

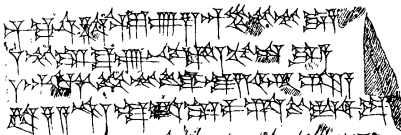
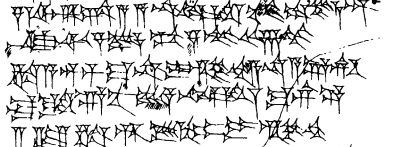


R. 





5

Continued

10  R 
 15 

6

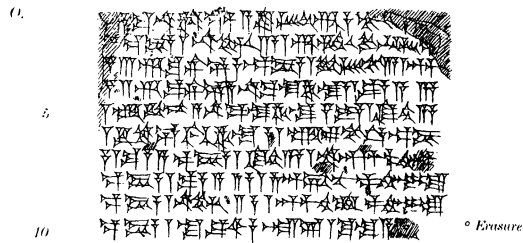
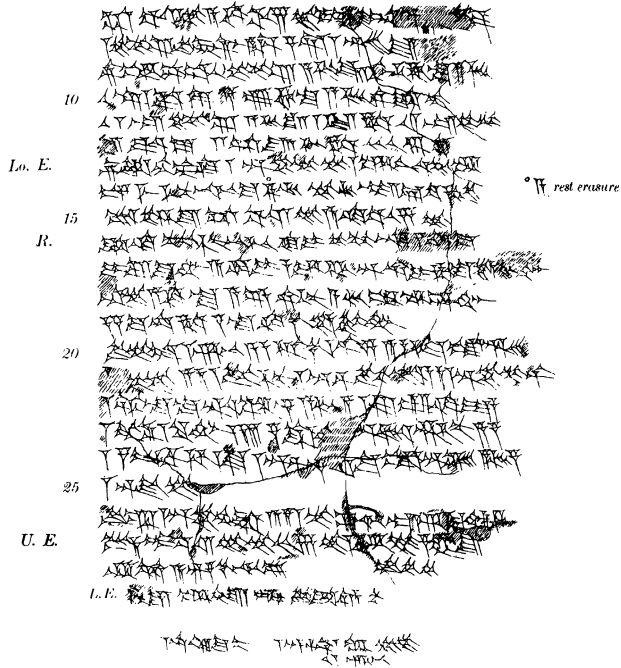
0. 
 5 
 R 10 
 15 

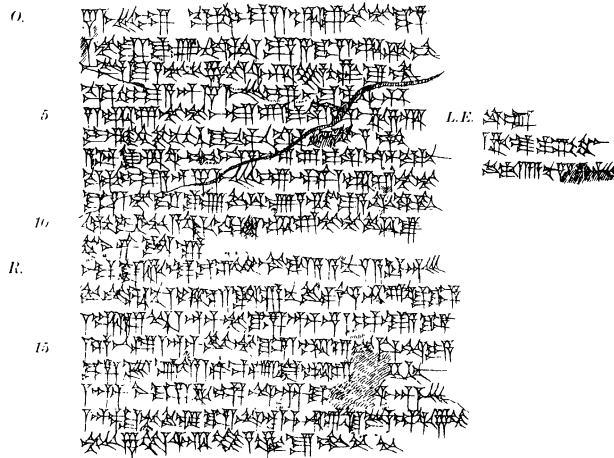
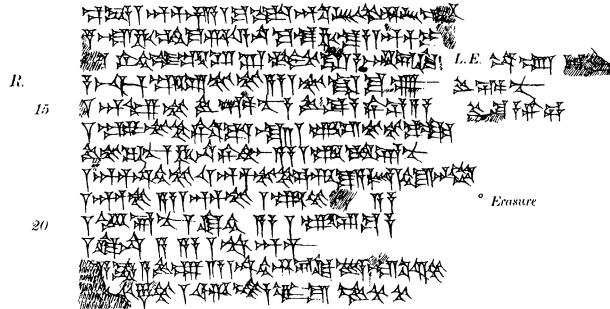
* , red erasure
 * , red erasure
 *  Rend 

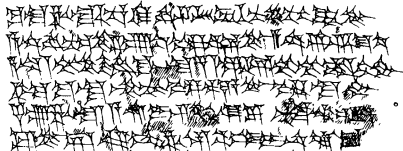




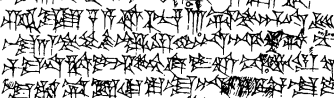



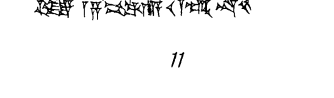


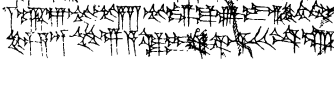
7






0. 
 5 

Continued





- 5  ^o , red erasure
- 10  ^o , mistake of scribe.
- Lo. E. 
- R. 
- 15  Lines 17-19 ^o repetition of lines 16-17
^o mistake of scribe.
- 20  ^o , red erasure
- 25 
- U. E. 
- L. E. 
- 30  Lines 29-30 contain witnesses
^o intended by the scribe for insertion
^o after li. 25.

1.  ^o Mistake of scribe, who wrote
^o "and" twice with two
^o different signs.
- 5  ^o , red erasure
-  ^o , red erasure

5 0. 5. 10. R.

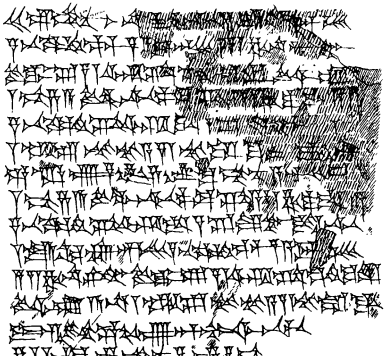
0 5 10. R. 15 20

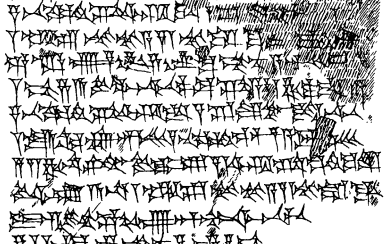
red erasure


L.O.E.


is erasure.

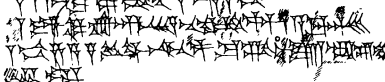

red erasure

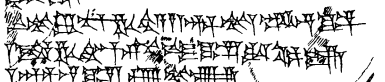
O. 

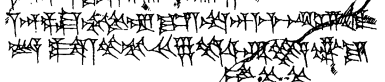
5 


10 


L. o. E. 


R. 15   red erasure


20 

U. E. 

L. E. 


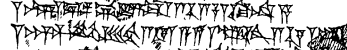

O. 

5 




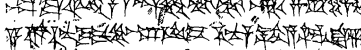
10 

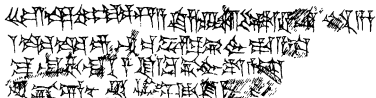
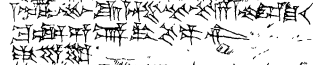

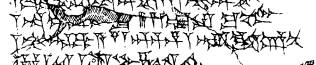

16

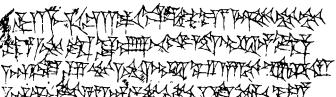
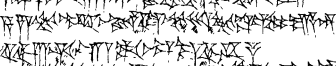

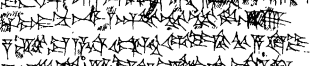

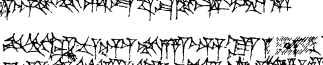



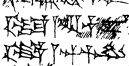

Continued

- R.  Mistake of scribe.
- 15 
- 20  L.E.

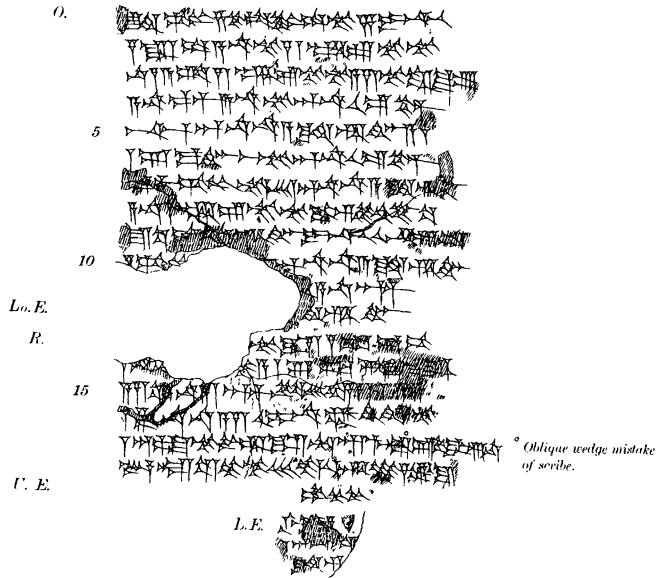
17

- O.  SHA, red erasure
- 5  Erasure
- 10  Erasure
- 15  On L.E.

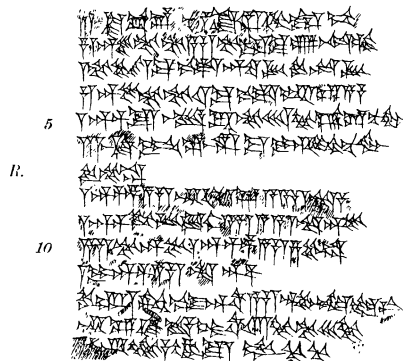
O. 
 5 
 R. 
 10 
 15  。


 5 
 10 
 Lo. E.  °  omitted
 R.  ° Erasure
 15 
 20 
 U. E.  ° Erasure
 R. E. 
 L. E. 

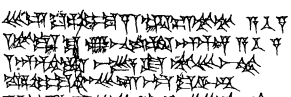




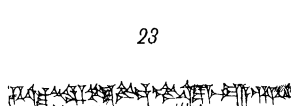
20

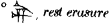


21



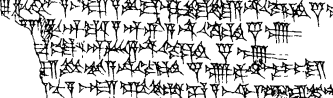
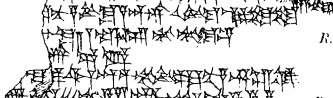

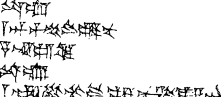
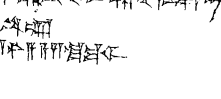




22

O. 
 5 
 10 
 R. 
 15 
 L. E. 20 

°  real erasure

23

O. 
 5 
 10 
 15 
 L. E. 20 
 R. 
 R. 
 R. E. 
 L. E. 25 

25

Hosted by Google

20

$$I, \alpha, F_i$$


R.

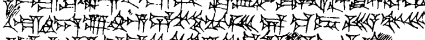
15


20

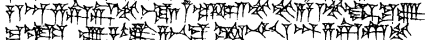
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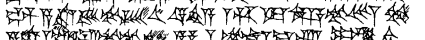
5



R. 



0.  Erasure



5.  (1) 易言五五其
Erasure


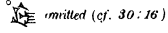
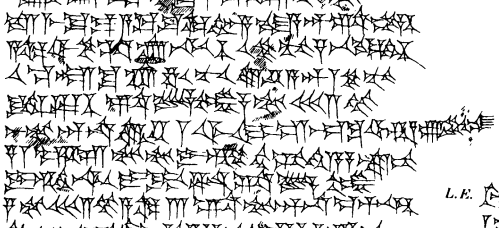



R. 10.  Erasure




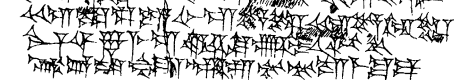
15.  red erasure

0.  

5.  

10.  

Lo. E. 15   omitted (cf. 30:16)
 R. 20  L.E. 
 25 
 U. E. 30 

O 
 5  Erasure
 10 
 Lo. E. 15 

30
Continued

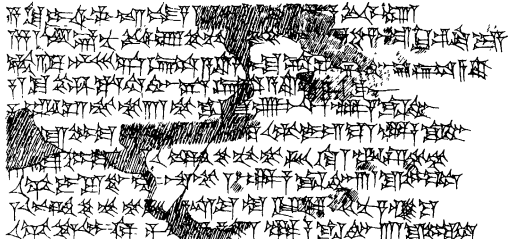
R. 20
25
30
L.E. 35


Extrusion of scribe


31


O. 5
10
L.o.E.
R. 15

real extrusion

5. 

10. 

R. 17. 

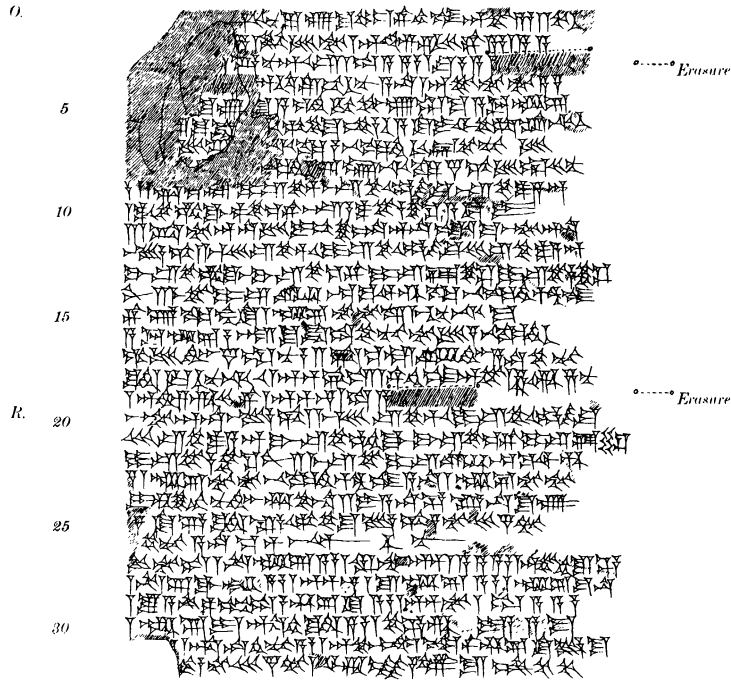
20. 

R. 

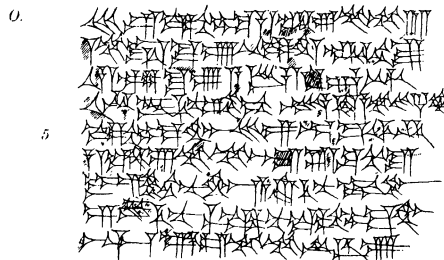
R. 5
 10
 O.

O.
 5
 10
 15
 L. E.
 R.
 20
 25

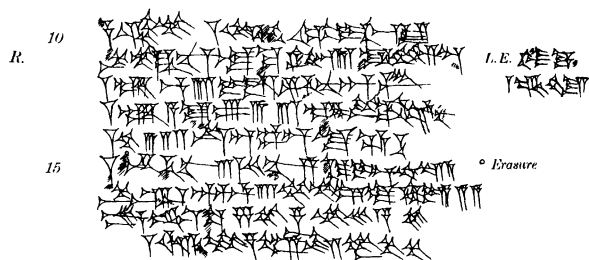
35



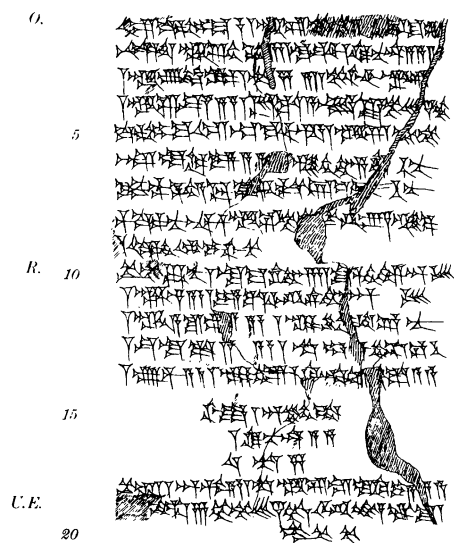
36



36
Continued



37



38



38
Continued

5
R.
10
15
U.E.
20

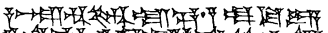


39

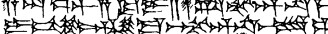

O.
5
R.
10

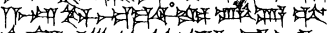
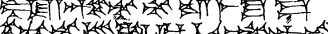
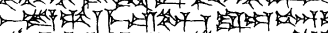
R. 20
L.E. 20

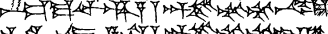

40



O.

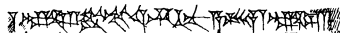


5   *resp.*  omitted.

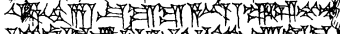


  omitted by scribe.

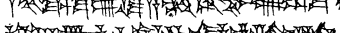


10  **Read ~~the~~ The last sign of*
 *the previous line explains*
 *the mistake.*




15  *not shown* 

20  

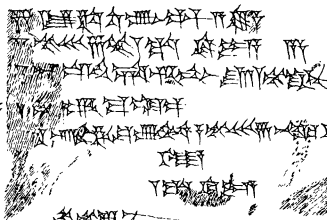

0.   


5   

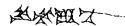
R. 10   


15   


42

O.  

5 

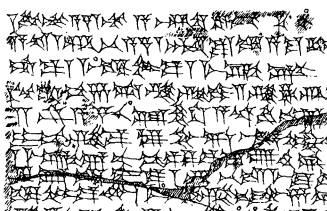
Lo. E. 


R. 


10 


On L. E.


43


O. 

5 


10 

Lo. E. 

R. 15 

20 


Erasure

°  omitted (cf. b. 9 and 65, 10).

Erasure

°  omitted°  omitted°  omitted

..... Erasure

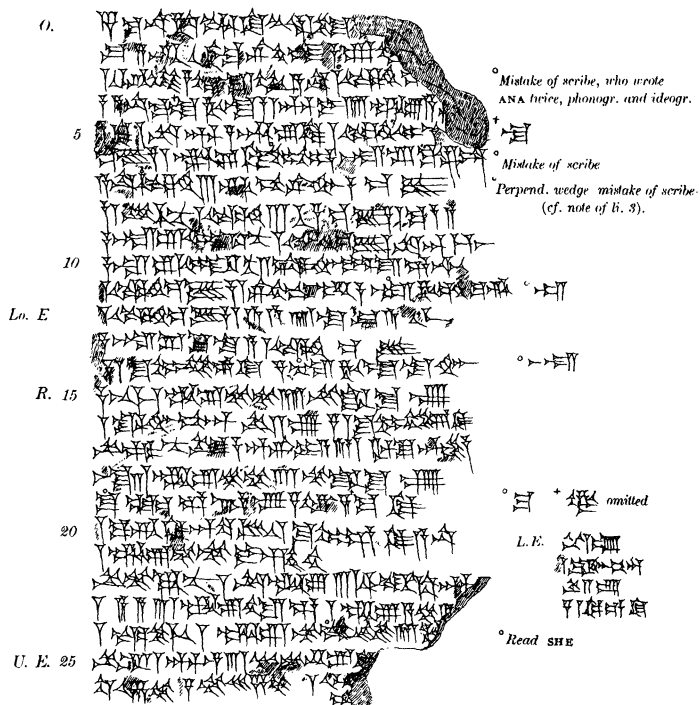
°  omitted°  omitted
(as frequently)

43

Continued



44



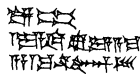
45



U. E. M.

45
Continued

5
10
15
L. E.
R.
20
25
30
35
U. E.

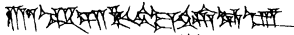


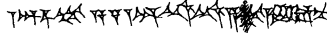





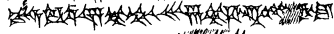



L. E. 


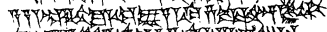

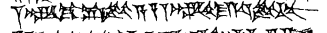


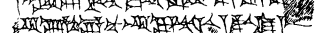
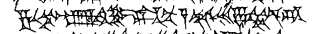



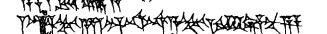

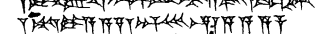
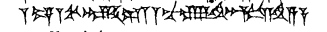

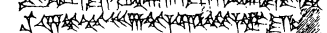
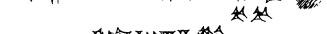
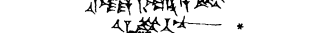
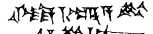

..... Read MB-E, the scribe had commenced to write M1, which he changed.

46

0.  Enure

Continued

- 5 

- R. 
 *  red ensoure
- 10 



 *  mistake of scribe
- U. E. 15 


- O. 


 *  Erasure
- 5 





- 10 







- L. E. 25 
 *

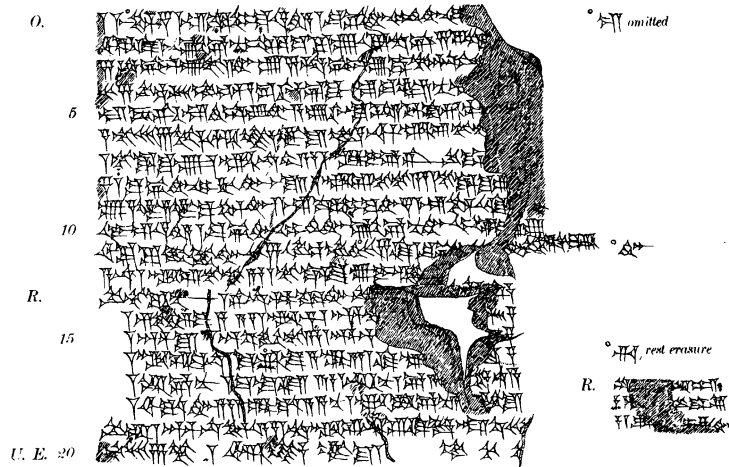
* On right and lower edges faint traces of an Aramaic inscription written with black color.

- 0 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000 1001 1002 1003 1004 1005 1006 1007 1008 1009 1010 1011 1012 1013 1014 1015 1016 1017 1018 1019 1020 1021 1022 1023 1024 1025 1026 1027 1028 1029 1030 1031 1032 1033 1034 1035 1036 1037 1038 1039 1040

49
Continued



50

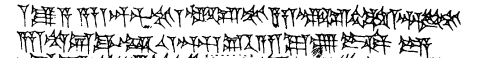




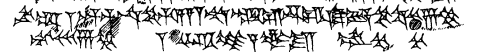


51



* On the Obverse there are faint traces of an Aramaic inscription written with black color.

51
Continued

5  Read 
 for  
 R. 10  « Mistake of scribe
 The total quoted three
 times is 25,240.
 15 

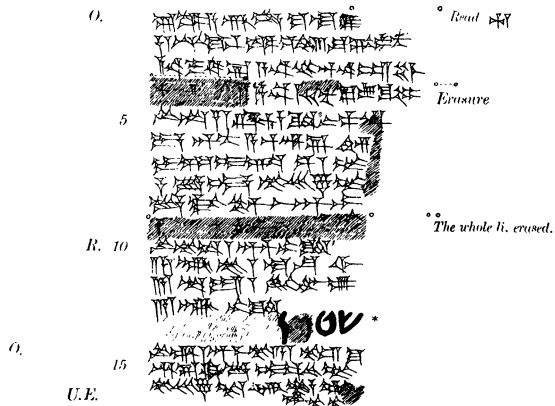
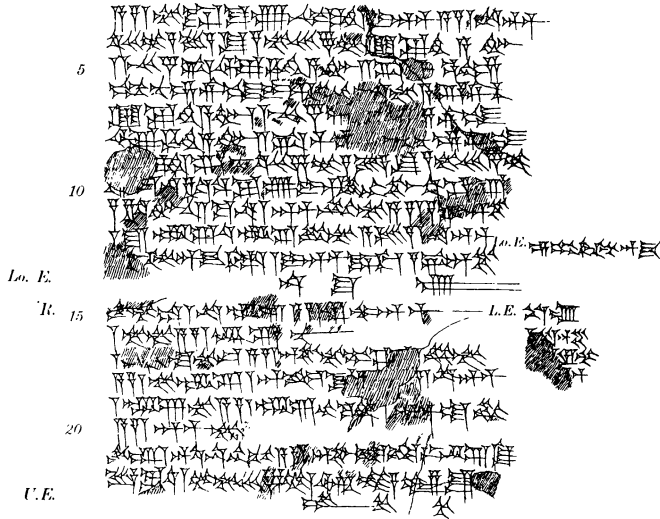
52

O. 
 5 
 10 
 R. 
 15 

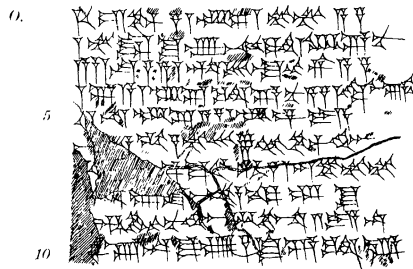
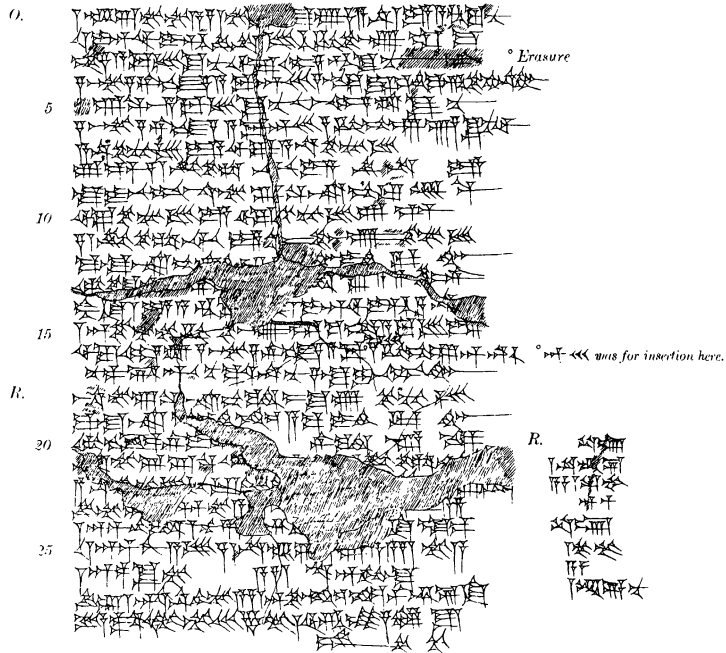
53

O. 

Continued

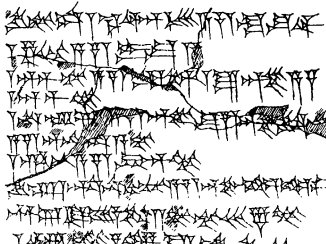



* Aramaic inscription written with black color.

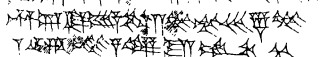


56

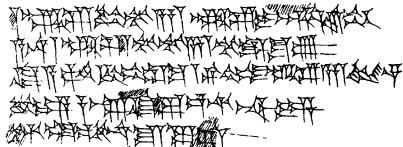
Continued


R. 

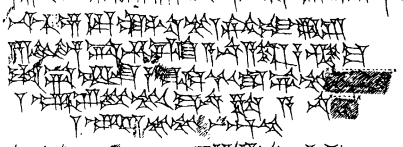
15 


U.E. 20 

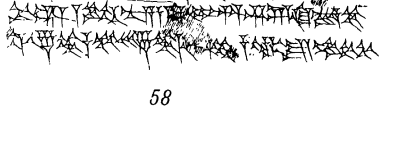
57

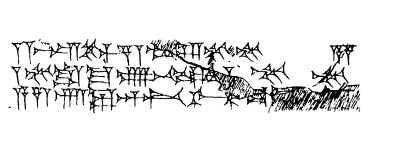
O. 

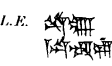
5 

10 

L.E. 

R. 

15 

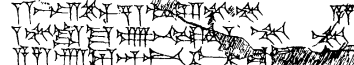
U.E. 

..... Erasure of scribe who forgot to erase the last character standing on R.

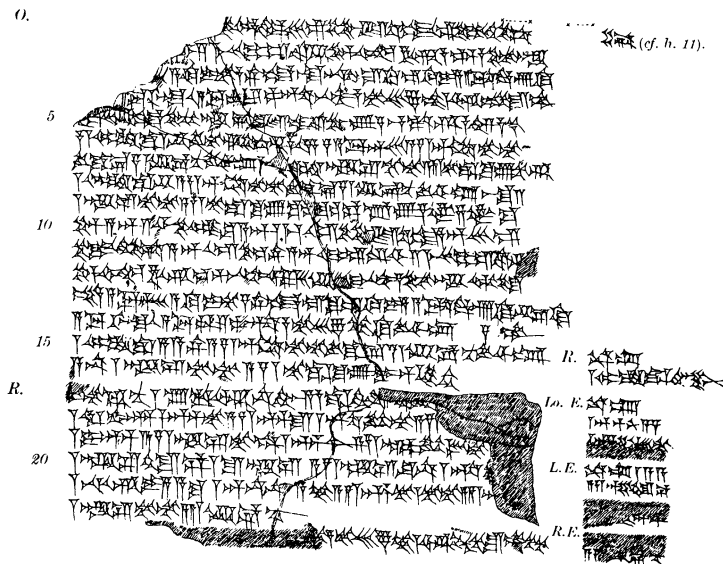
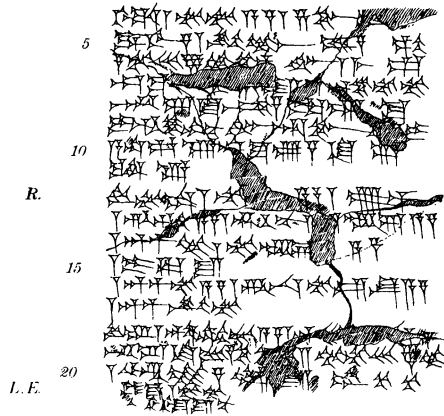
..... Erasure

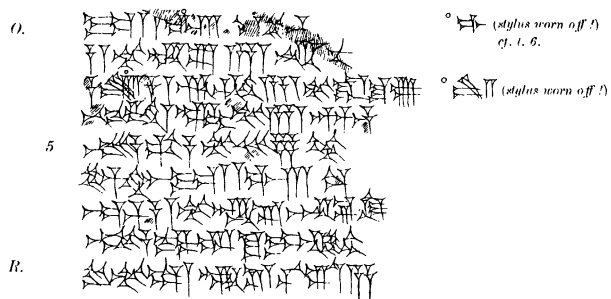
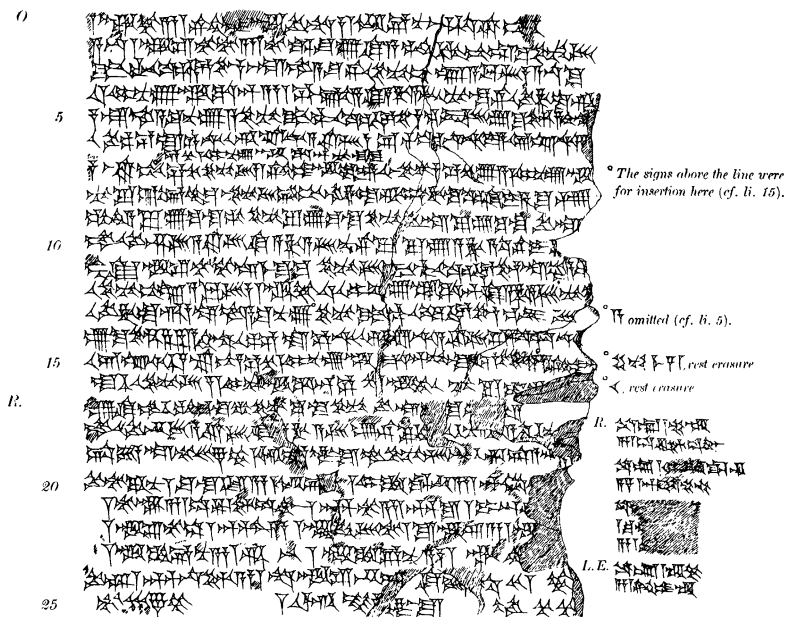
..... Erasure

58

O. 


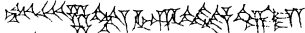
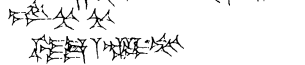
Continued



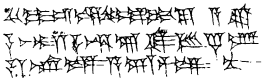
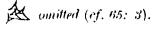



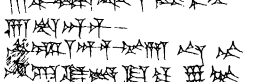



61

Continued

10 
 15 
 U. E. 

62


0.  
 5 
 10 
 R. 
 15 
 U. E. 


63

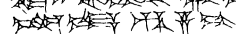
0.  
 5 

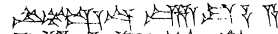
63


Continued

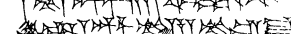


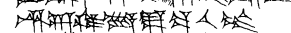
 10 


 Lo. E. 


 R. 

 15 




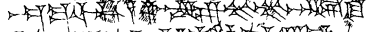


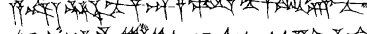


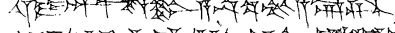
 20 

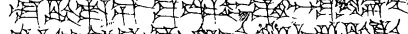
64


O. 


 5 










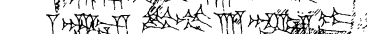



 10 


 R. 

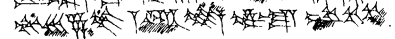




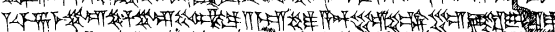
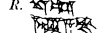
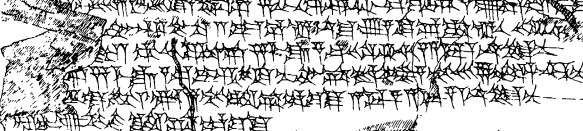

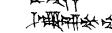
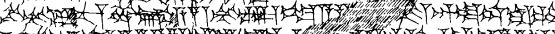

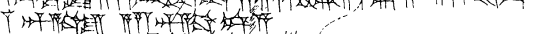
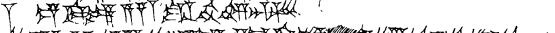



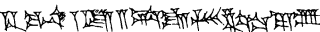

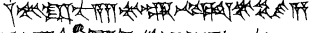
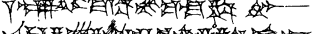


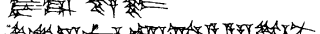
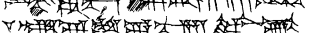
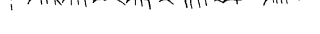


 15 



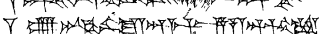
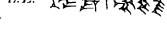
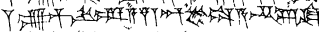


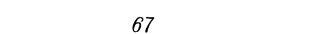


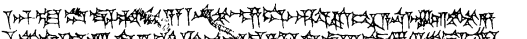

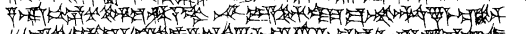
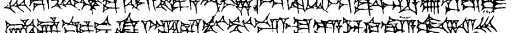
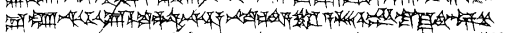
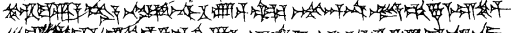

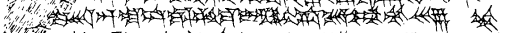

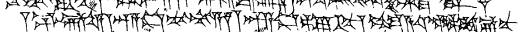
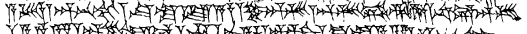

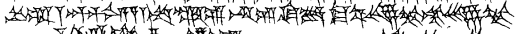

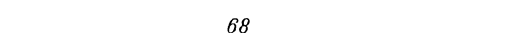

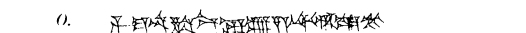
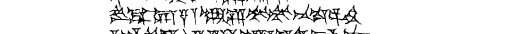
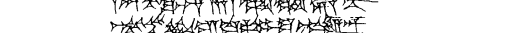
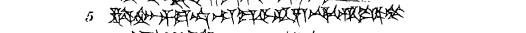
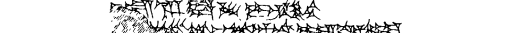
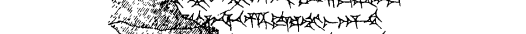












0.  Erasure
- 5  Mistake of scribe, (cf. li. 15).
- 10  omitted by scribe. (cf. 43: 3, 5, 9, 10).
- 15  R. 
- R. 20  

- 25 






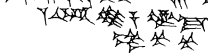
0. 



- 5  omitted


- R 


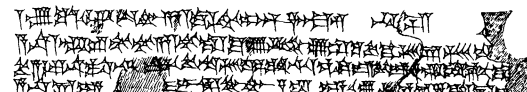
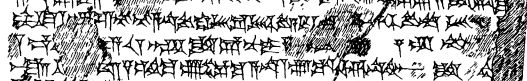





Continued

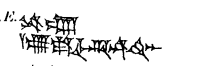

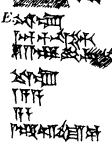
- 10 

 L.E. 


15 


- O. 



5 



10 


R. 

15 



















Continued

R. 
 5 f.e. 
 U.E. 


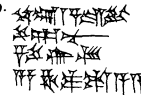

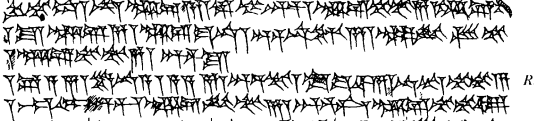

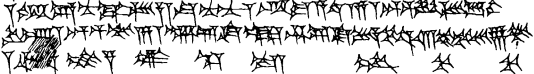
0. 
 5 
 10 
 R. 15 
 20 
 25 
 U.E. 

° Erasure
 L.E. 
 U.E. 
 E. 


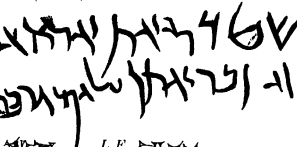
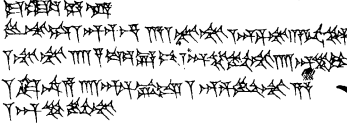

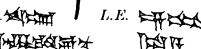
° This line written above li. 1 was for insertion after KASPI on following page.

70



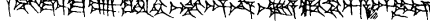

Continued

0.  
5. 
- R. 10.  
15. 

71

0.  0. (incised). 
5. 
- R. 10.  

72

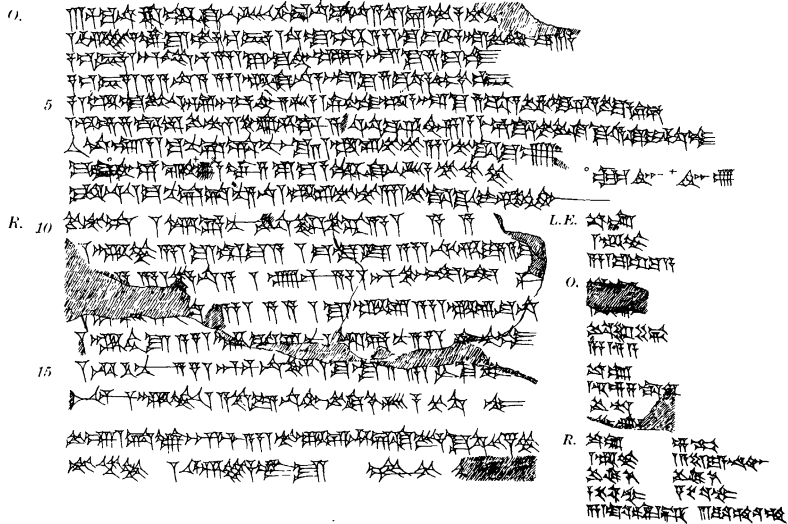
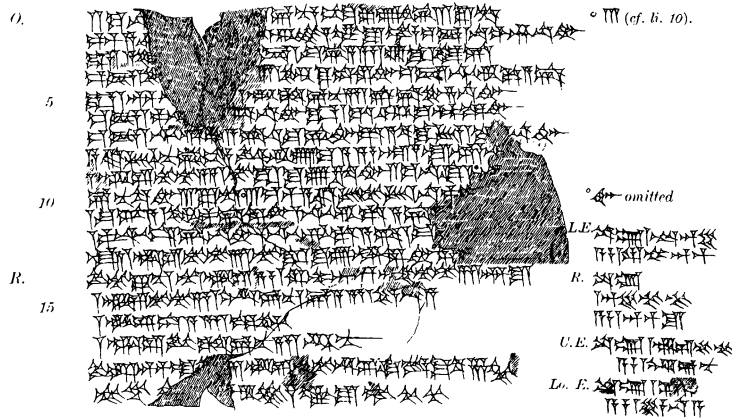
0.  
5.  

Continued

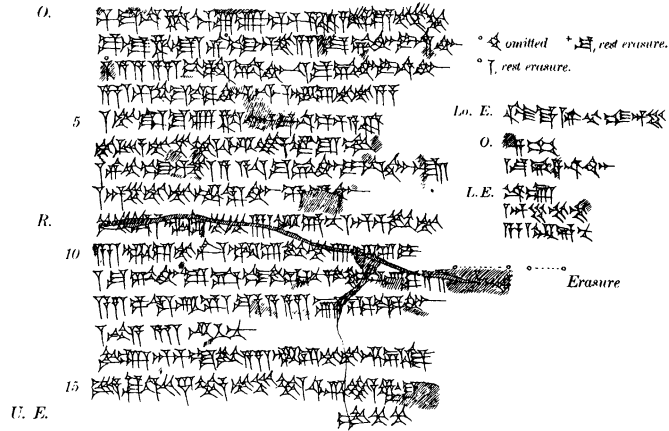
10 R. 10 L. E.
 15 L. E.

0.
 5
 10 L. E.
 R.
 15 L. E.

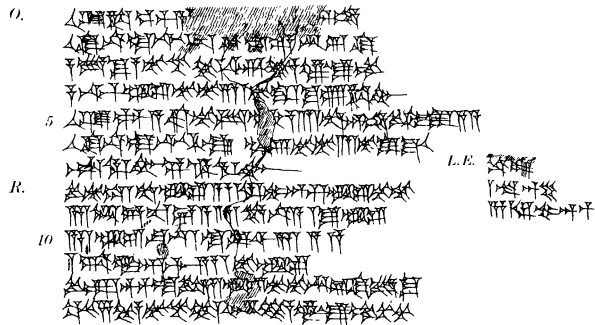
• The line written between lines 10 and 11 was for insertion here.



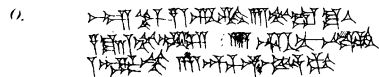
76



77

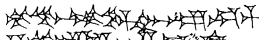
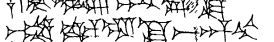

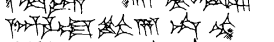
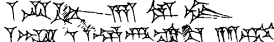
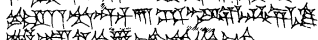

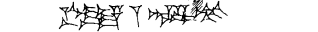
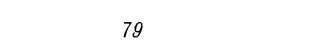


78

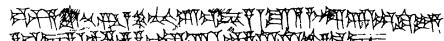
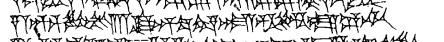

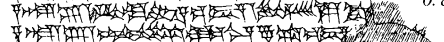
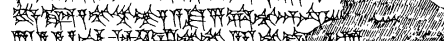
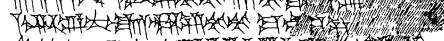
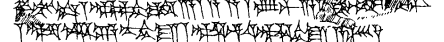
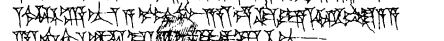
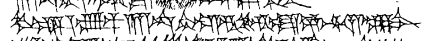


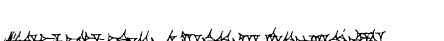
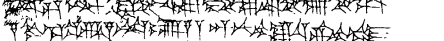
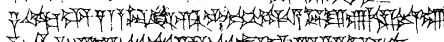








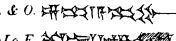
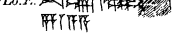

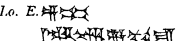
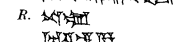
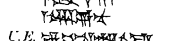
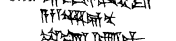
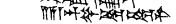


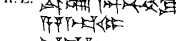
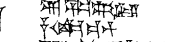




78

Continued

5 
 R. 


 10 



 L.F. 15 

79

O. 


 5 


 10 



 R. 



 15 




L.E. 


 L.E. & O. 


 L.E. 



 R. 



 C.E. 




80

O. 







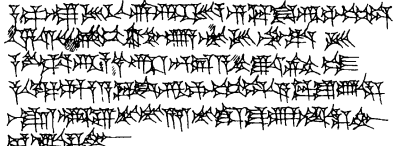
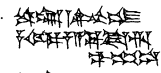




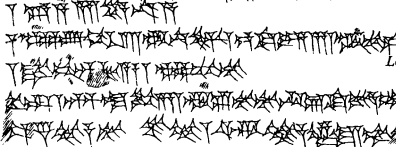



R.E. 




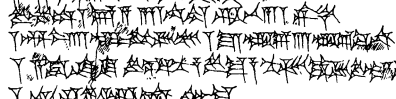








Continued

- 5  0. 
 10  L.E. 
 R.  U.E. 
 15  red erasure
 L.E. 
 L.E. & R. 
 R. 




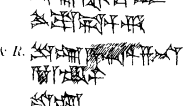
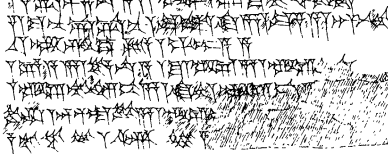
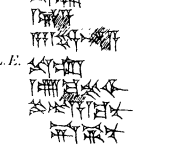
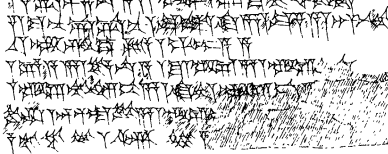
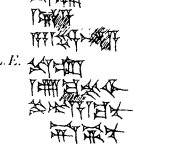
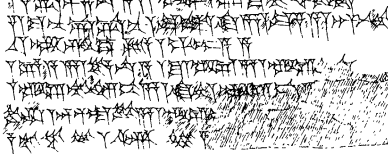
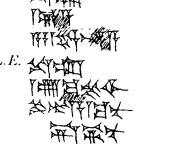
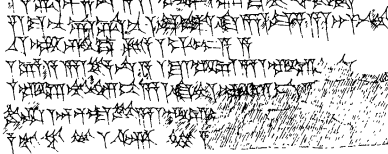
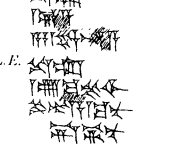
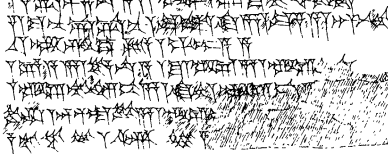
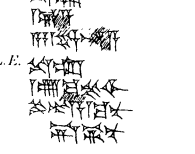
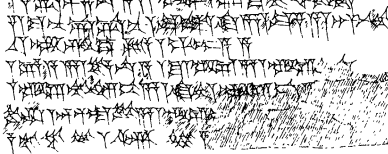
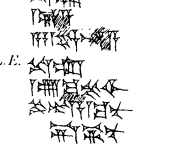
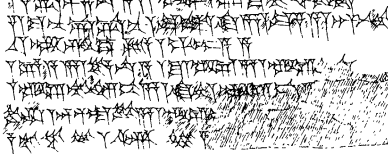
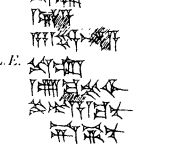
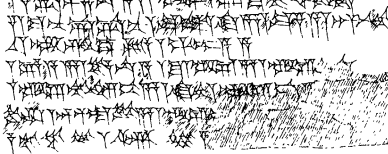
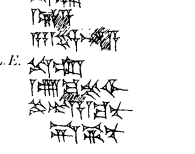
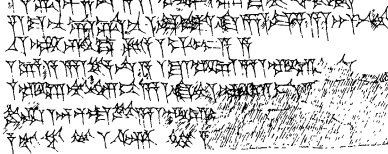
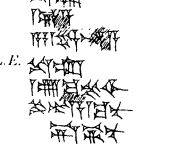
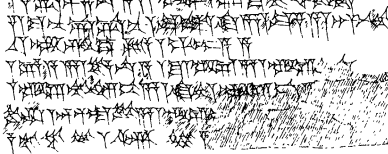
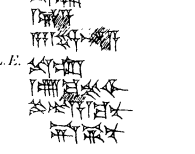
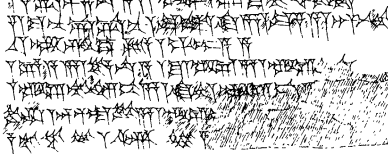
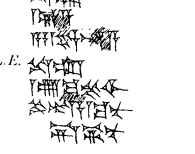
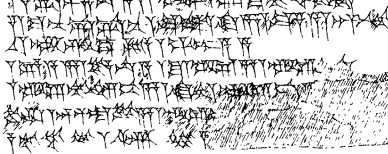
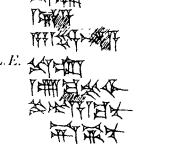
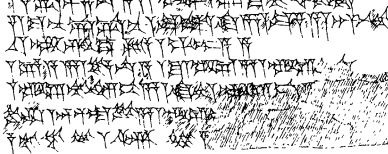
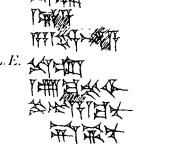
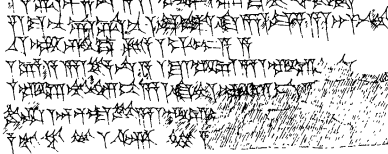
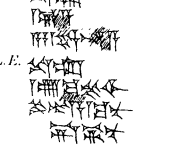
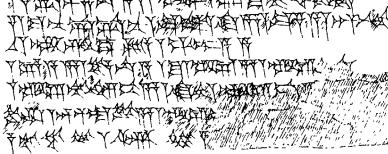
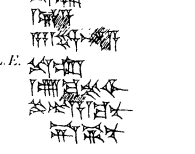
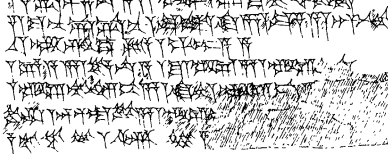
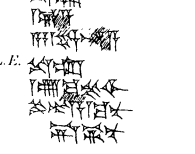
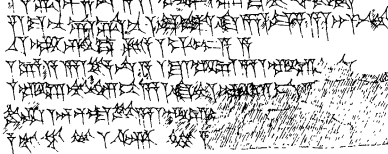
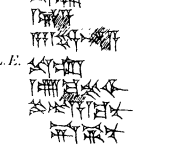
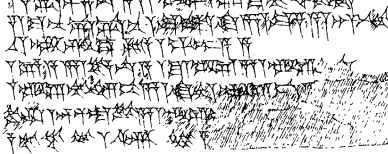
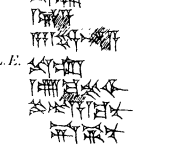
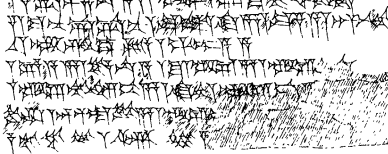
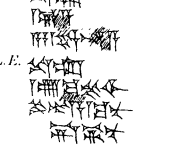
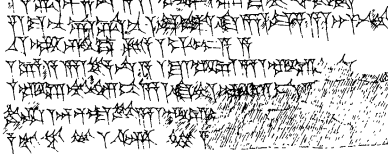
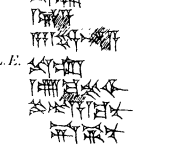
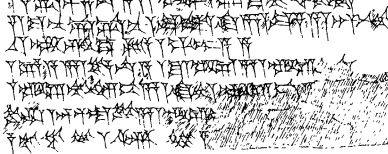
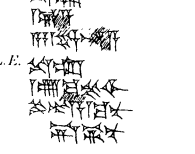
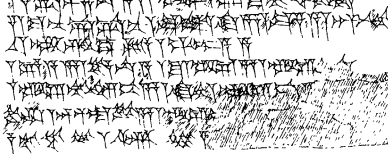
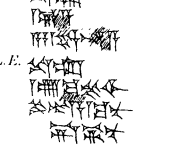
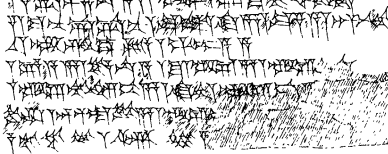
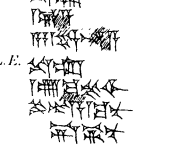
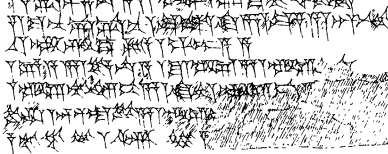
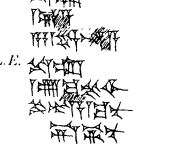
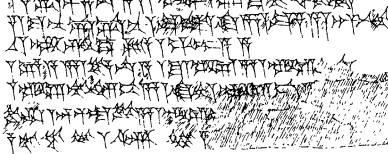
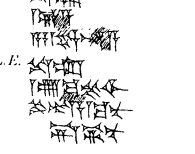
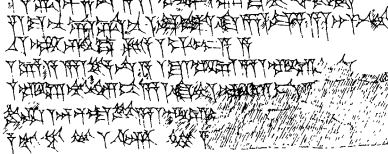
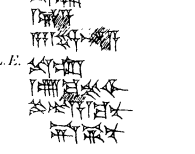
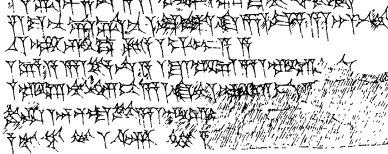
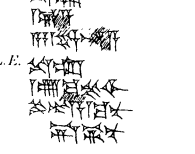
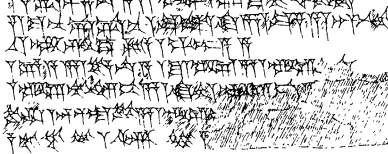
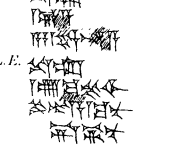
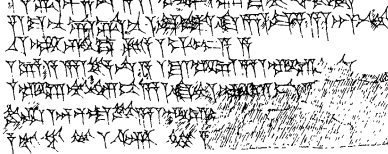
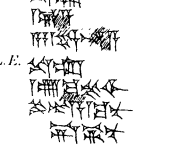
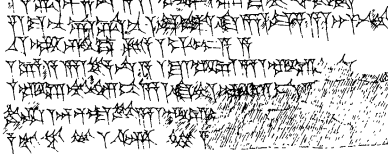
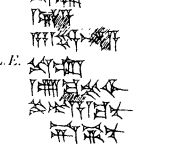
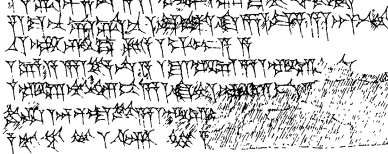
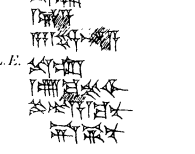
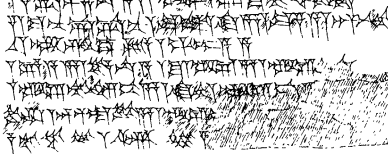
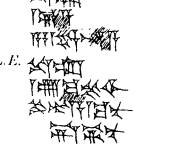
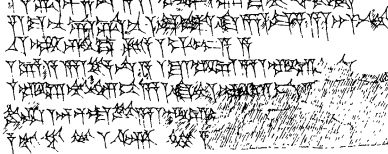
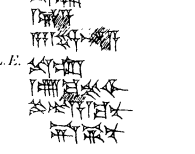
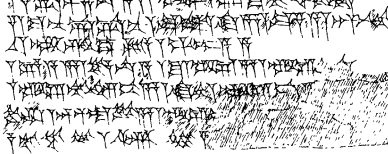
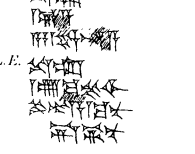
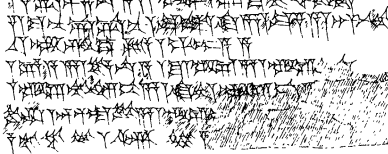
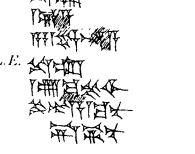
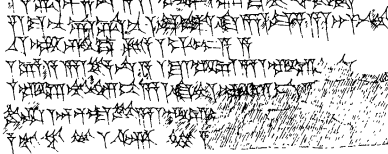
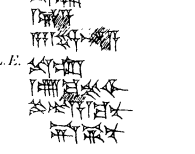
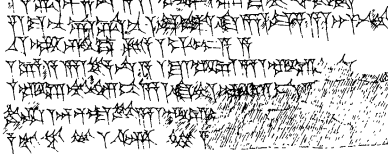
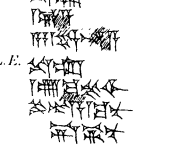
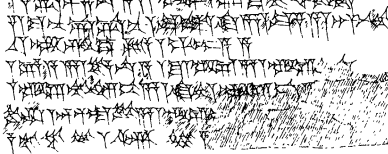
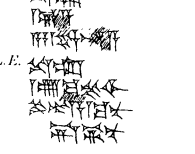
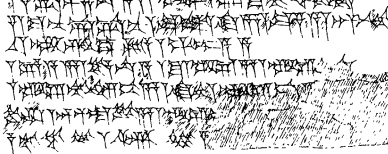
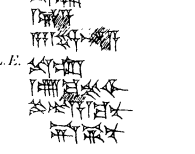
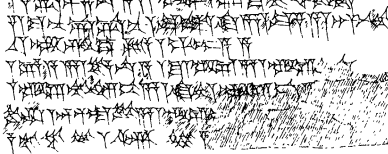
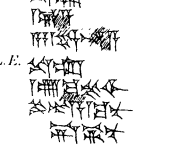
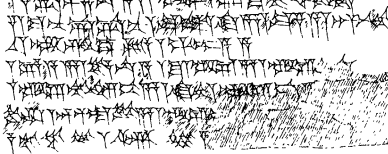
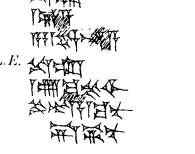
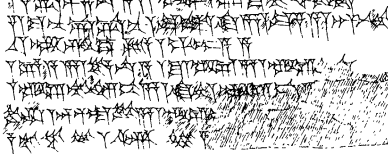
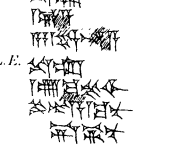
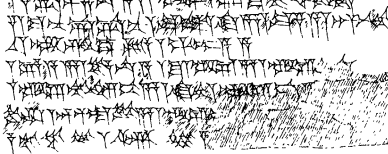
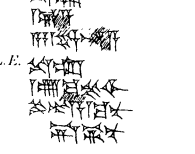
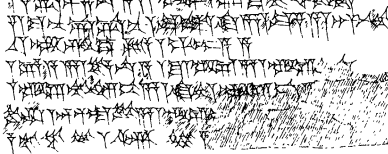
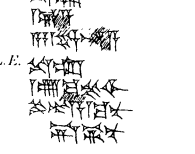
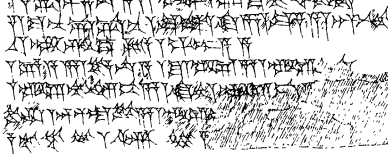
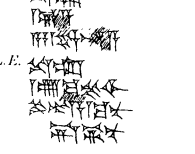
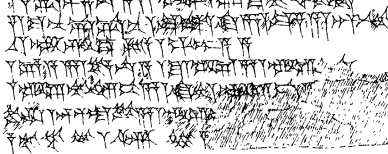
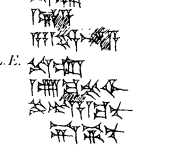
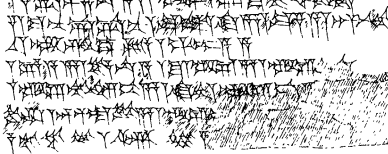
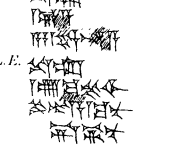
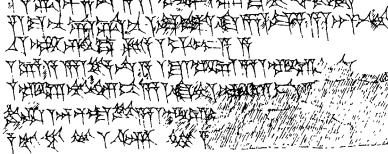
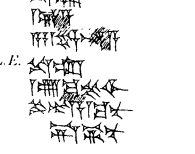
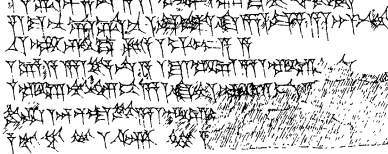
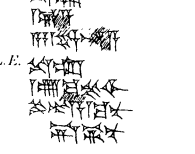
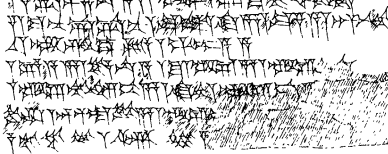
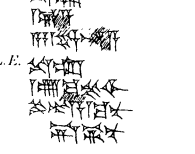
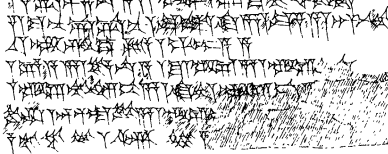
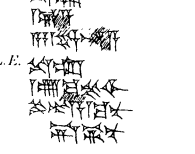
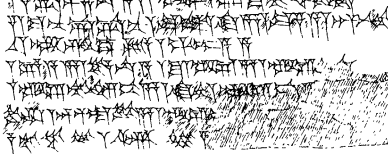
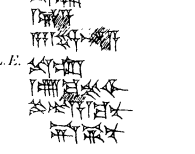
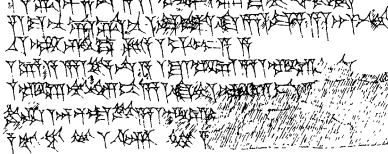
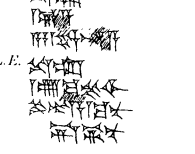
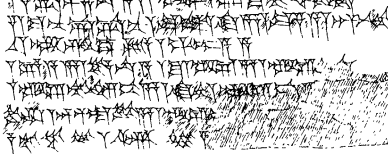
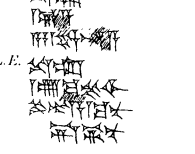
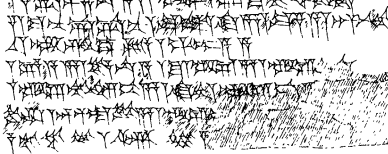
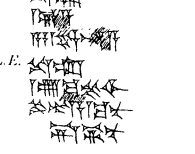
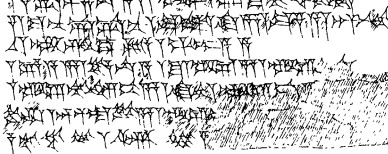
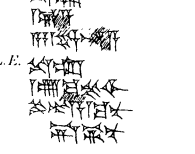
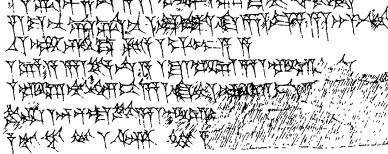
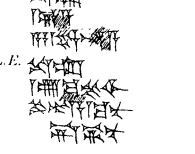
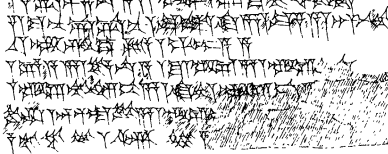
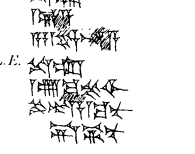
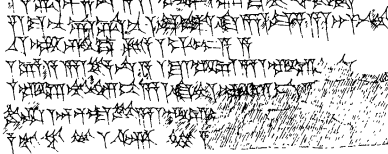
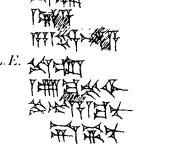
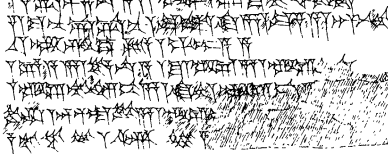
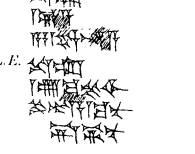
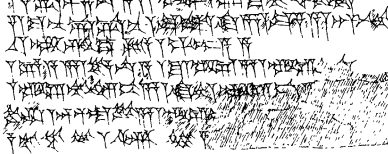
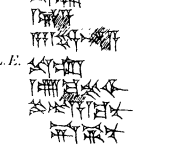
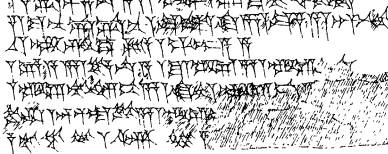
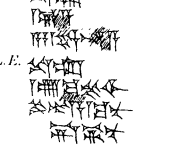
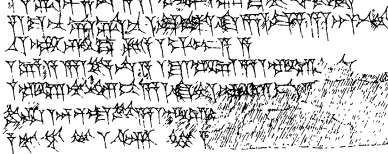
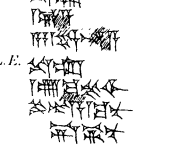
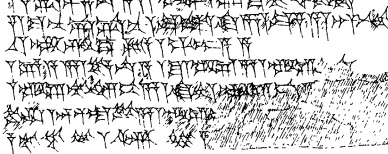
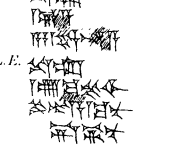
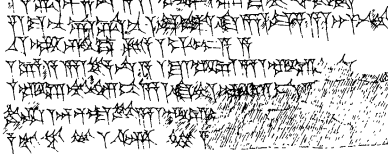
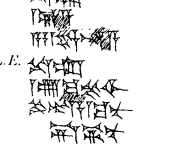
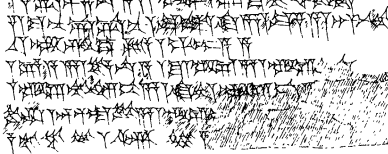
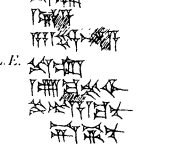
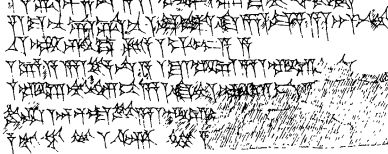
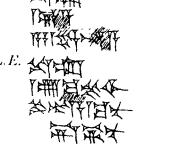
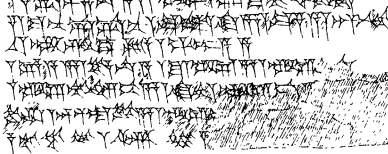
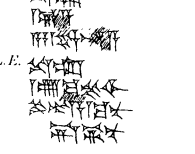
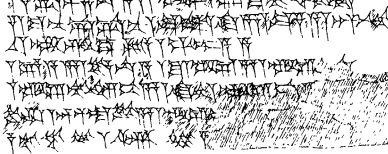
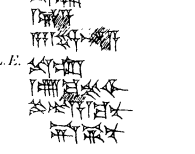
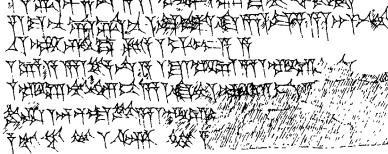
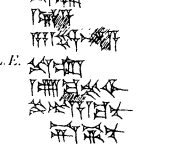
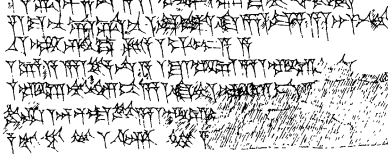
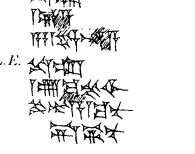
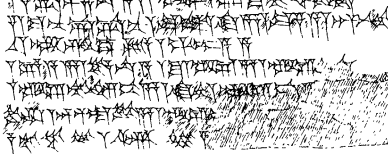
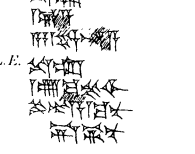
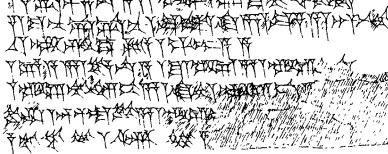
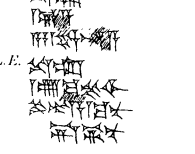
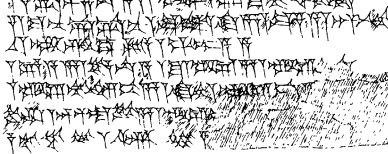
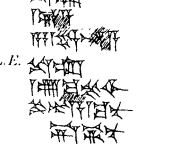
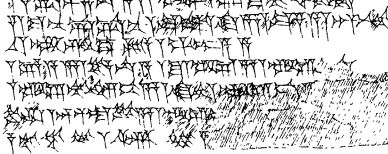
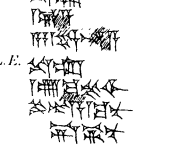
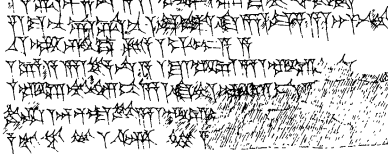
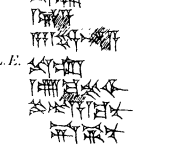
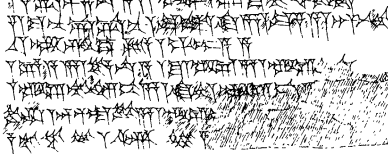
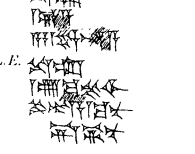
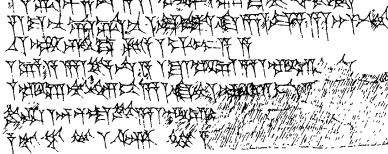
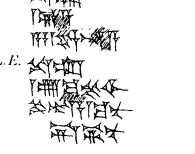
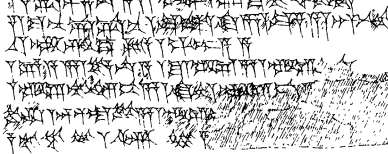
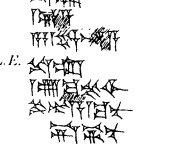
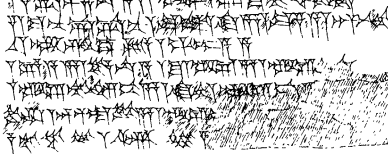
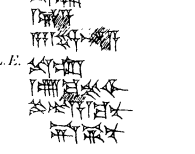
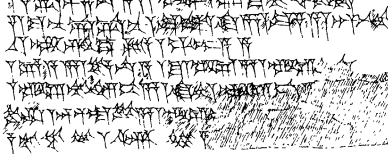
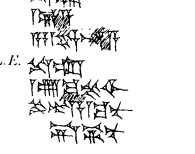
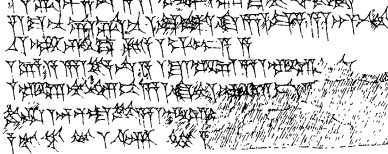
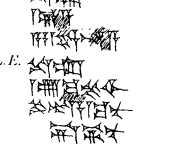
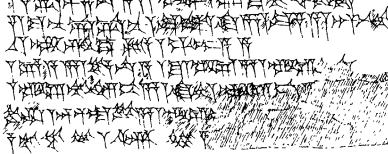
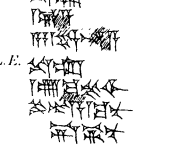
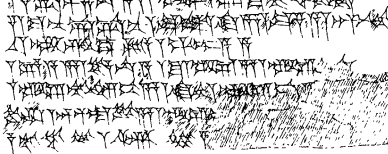
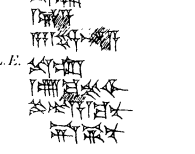
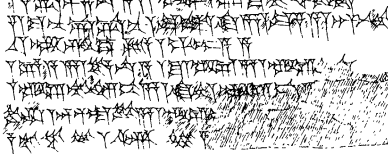
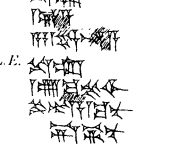
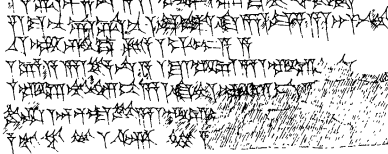
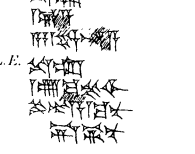
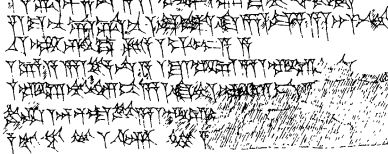
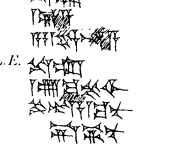
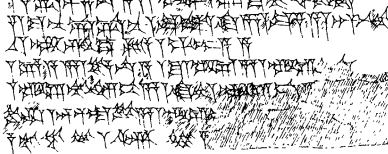
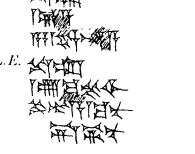
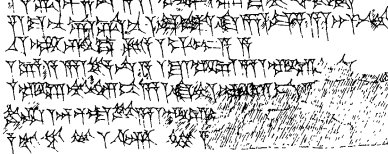
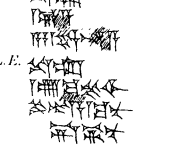
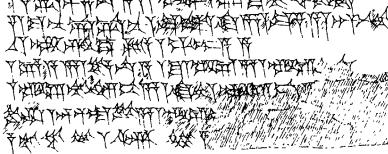
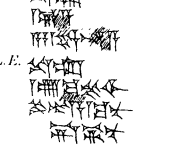
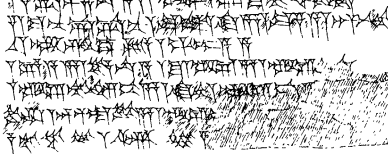
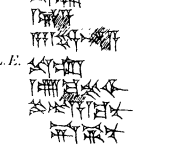
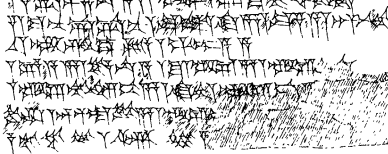
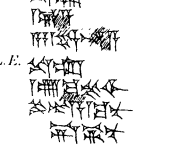
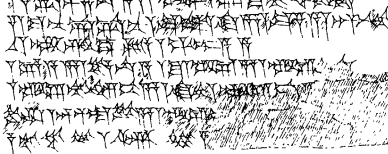
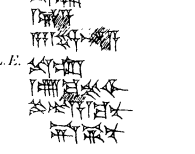
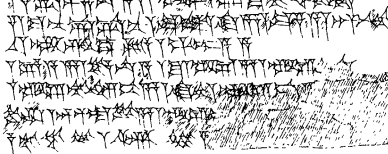
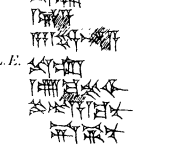
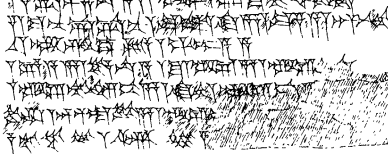
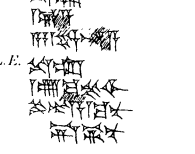
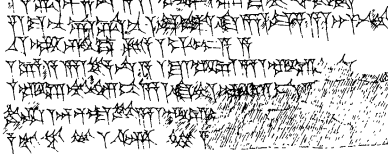
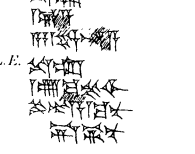
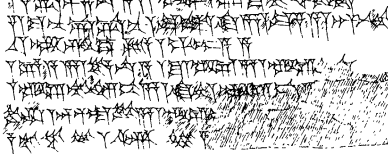
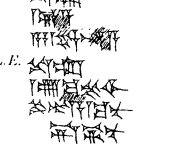
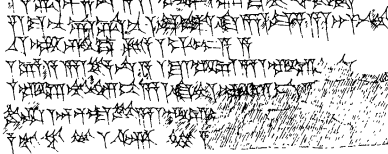
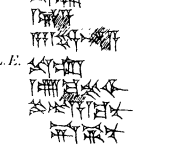
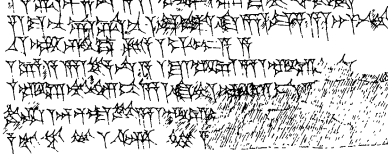
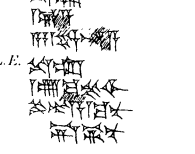
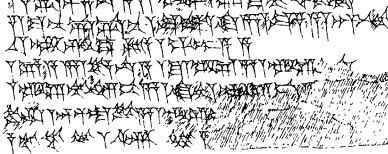
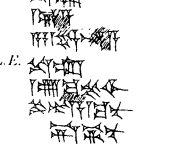
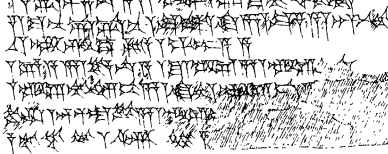
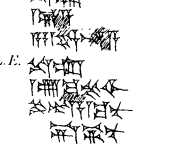
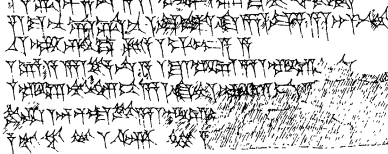
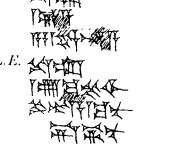
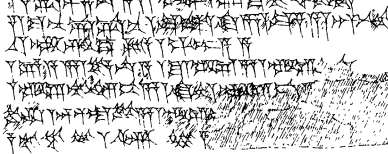
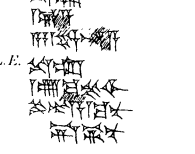
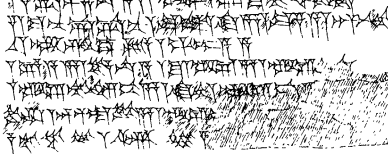
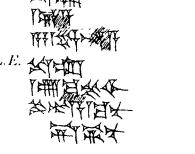
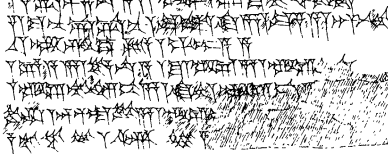
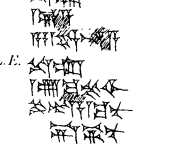
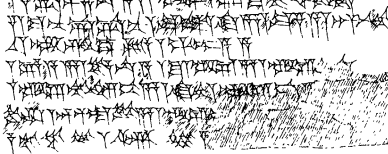
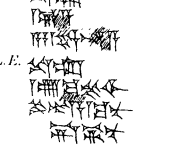
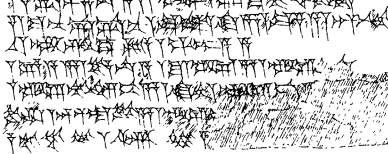
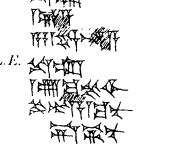
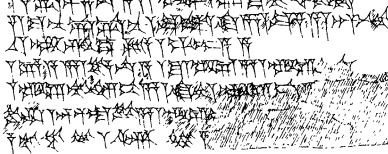
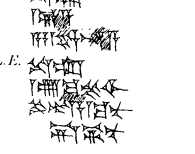
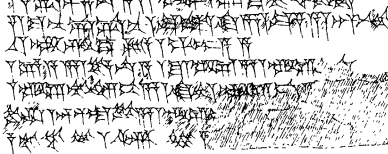
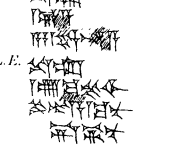
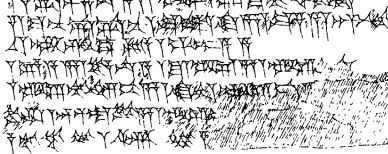
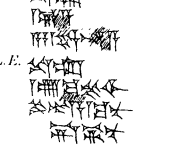
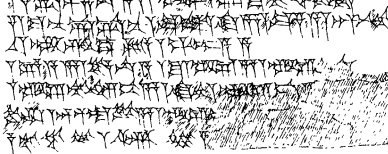
0.  On L.E.
 5  red erasure
 L.E. 
 R. 
 10 







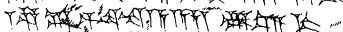
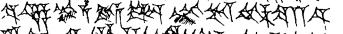






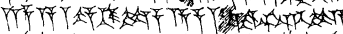




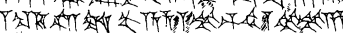
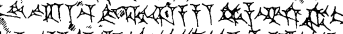



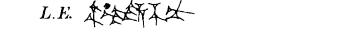
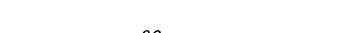
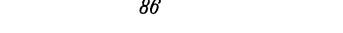
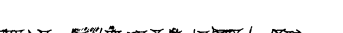


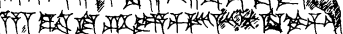

0. 

- 5
- 10
- 15
- R.
- 20
- 25
- R. E.
- L. E. (cf. No. 88, 18).
- L. E.
- U. E.
- Determ. of the name of the first witness, which the scribe intended to write here.
- U. E.


- O.
- 5
- 10
- L. E. (cf. No. 82, 23).
- R. E.

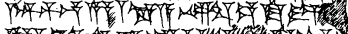
Continued

- 15 *L. E.*  *R.* 
- 20 *R.*  *L. E. & R.* 
- 25  *L. E.* 
- 30  *L. E.* 
- 35  *L. E.* 
- 40  *L. E.* 
- 45  *L. E.* 
- 50  *L. E.* 
- 55  *L. E.* 
- 60  *L. E.* 
- 65  *L. E.* 
- 70  *L. E.* 
- 75  *L. E.* 
- 80  *L. E.* 
- 85  *L. E.* 
- 90  *L. E.* 
- 95  *L. E.* 
- 100  *L. E.* 
- 105  *L. E.* 
- 110  *L. E.* 
- 115  *L. E.* 
- 120  *L. E.* 
- 125  *L. E.* 
- 130  *L. E.* 
- 135  *L. E.* 
- 140  *L. E.* 
- 145  *L. E.* 
- 150  *L. E.* 
- 155  *L. E.* 
- 160  *L. E.* 
- 165  *L. E.* 
- 170  *L. E.* 
- 175  *L. E.* 
- 180  *L. E.* 
- 185  *L. E.* 
- 190  *L. E.* 
- 195  *L. E.* 
- 200  *L. E.* 
- 205  *L. E.* 
- 210  *L. E.* 
- 215  *L. E.* 
- 220  *L. E.* 
- 225  *L. E.* 
- 230  *L. E.* 
- 235  *L. E.* 
- 240  *L. E.* 
- 245  *L. E.* 
- 250  *L. E.* 
- 255  *L. E.* 
- 260  *L. E.* 
- 265  *L. E.* 
- 270  *L. E.* 
- 275  *L. E.* 
- 280  *L. E.* 
- 285  *L. E.* 
- 290  *L. E.* 
- 295  *L. E.* 
- 300  *L. E.* 
- 305  *L. E.* 
- 310  *L. E.* 
- 315  *L. E.* 
- 320  *L. E.* 
- 325  *L. E.* 
- 330  *L. E.* 
- 335  *L. E.* 
- 340  *L. E.* 
- 345  *L. E.* 
- 350  *L. E.* 
- 355  *L. E.* 
- 360  *L. E.* 
- 365  *L. E.* 
- 370  *L. E.* 
- 375  *L. E.* 
- 380  *L. E.* 
- 385  *L. E.* 
- 390  *L. E.* 
- 395  *L. E.* 
- 400  *L. E.* 
- 405  *L. E.* 
- 410  *L. E.* 
- 415  *L. E.* 
- 420  *L. E.* 
- 425  *L. E.* 
- 430  *L. E.* 
- 435  *L. E.* 
- 440  *L. E.* 
- 445  *L. E.* 
- 450  *L. E.* 
- 455  *L. E.* 
- 460  *L. E.* 
- 465  *L. E.* 
- 470  *L. E.* 
- 475  *L. E.* 
- 480  *L. E.* 
- 485  *L. E.* 
- 490  *L. E.* 
- 495  *L. E.* 
- 500  *L. E.* 
- 505  *L. E.* 
- 510  *L. E.* 
- 515  *L. E.* 
- 520  *L. E.* 
- 525  *L. E.* 
- 530  *L. E.* 
- 535  *L. E.* 
- 540  *L. E.* 
- 545  *L. E.* 
- 550  *L. E.* 
- 555  *L. E.* 
- 560  *L. E.* 
- 565  *L. E.* 
- 570  *L. E.* 
- 575  *L. E.*

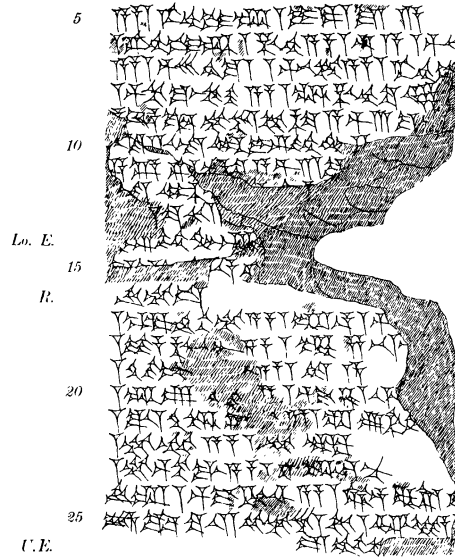
0. 



5 




10 



Lo. E.  ° (cf. lines 1 and 11).

15 

R. 


20 




25 


U. E. 




L.E. 

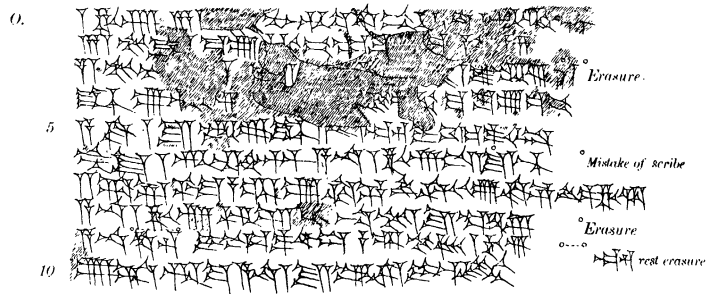
0. 



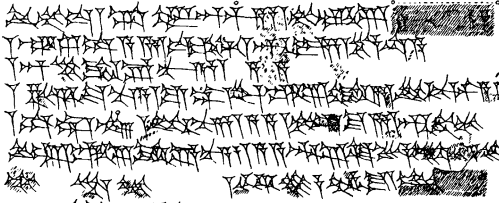



Continued

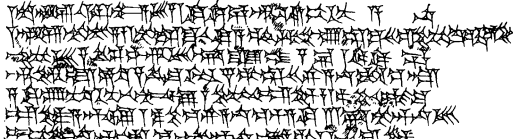
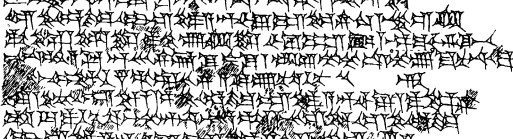


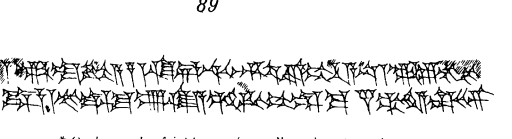
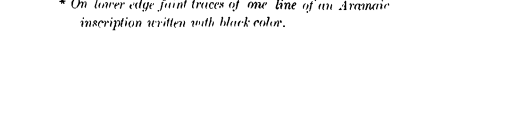




L.E.



Continued


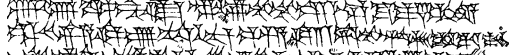



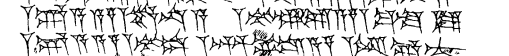
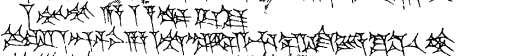

- R.  Mistake for 𐎠𐎠
Erasure
- 15  Written over an erased
- L.F.  *








- O.  5  10  Read 𐎠𐎠
- 15  R.  20  25 

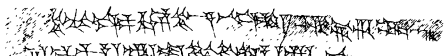
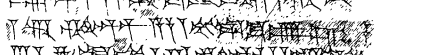
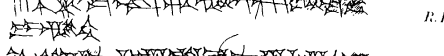



- O. 



* On lower edge faint traces of one line of an Aramaic inscription written with black color.

Continued

5 
 10 
 15 
 20 
 25 
 30 
 35 
 40 

Read 
 R.E. 
 L.E. 
 U.E. 




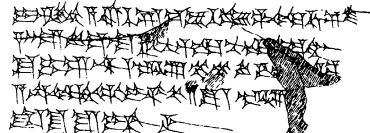
1. 
 5 
 10 
 15 
 20 
 25 


R.E. 


1. 
 5 
 10 



91

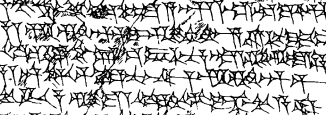



Continued




5 


R. 10 

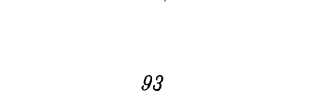

92

O.  ^oRead 

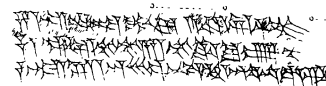
5  R. E. 

 (cf. 93, 14).

10  U. E. 


R. 

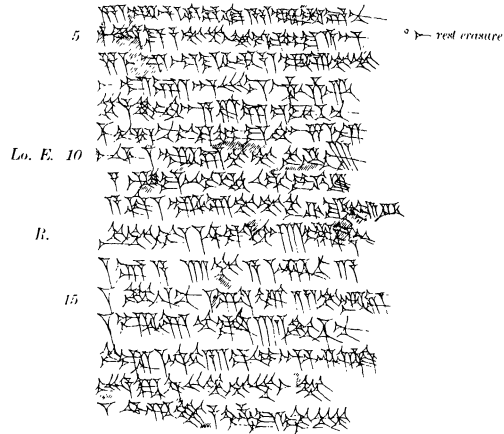
15  L. E. 

93

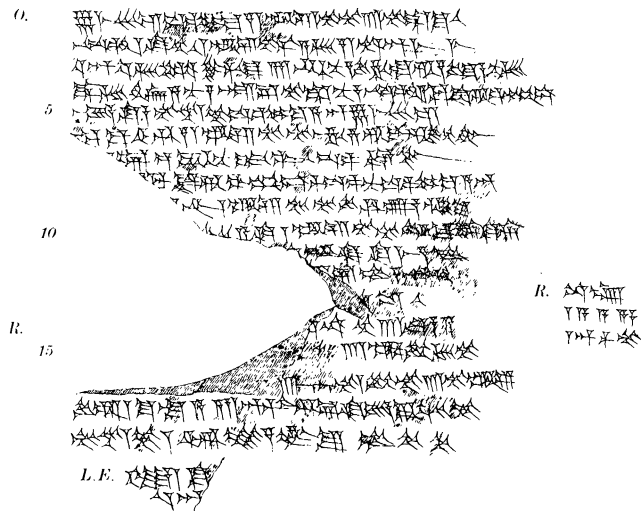
O.  ^oWritten above li. 1.
^oThe last sign of li. 2 belongs to li. 1.


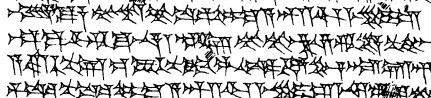
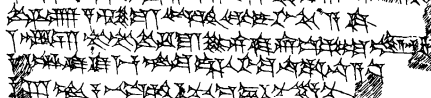
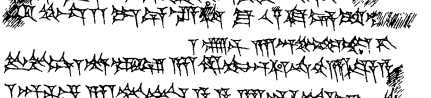



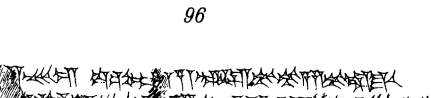

93



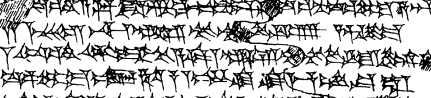
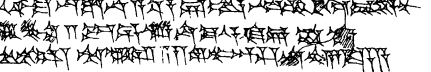
Continued





94







0. 
5. 
10. 
- Lo. E.  ° *red erasure*
- R. 
15. 
- R. 
- U.E. 
- L.E. °  ° *the four thumbmarks preserved.*

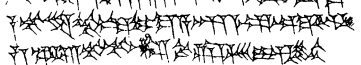
0. 
5. 
10. 
- R. 

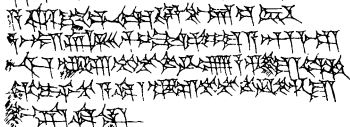
Continued

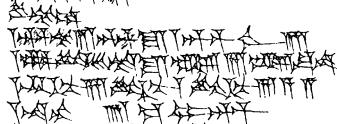
15.  R. 


U. E.  R. 


L. E.  R. 

0.  ° 1. 1st exercise.

5. 



R. 10. 



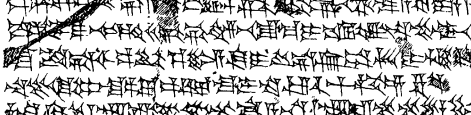


15. 

L.F. 


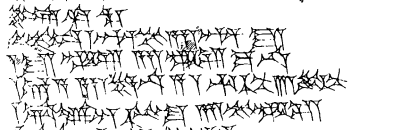
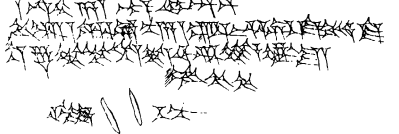
[illegible]

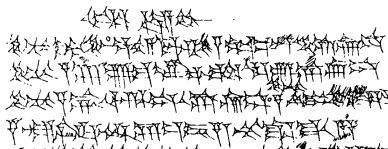

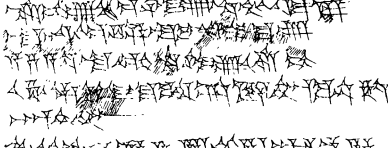
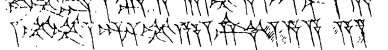
Continued

R. 10  U.E. 各通
15 

O.  〃, red erasure
5 
10 
R. 15  R. 各通
20 

O. 

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 15 
 〇 〇 〇

(O. 
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 10 
 15 


The characters above the 1. were for insertion here.
 The characters above the 11. were for insertion here.


Lo. E.
 R.


Continued


U. E. 20


102

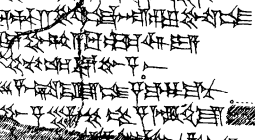
3. 

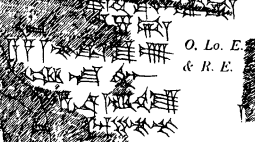
5. 

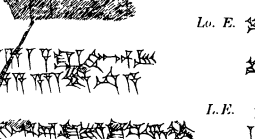
10. 

R. 15. 

20. 

O. Lo. E. & R. E. 

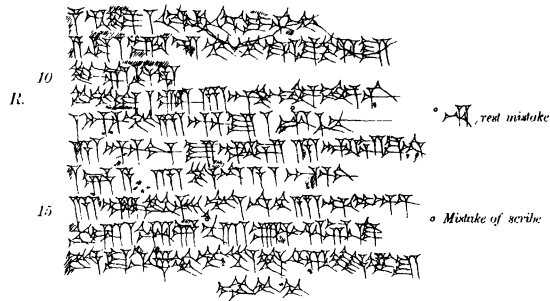
L. E. 

R. 

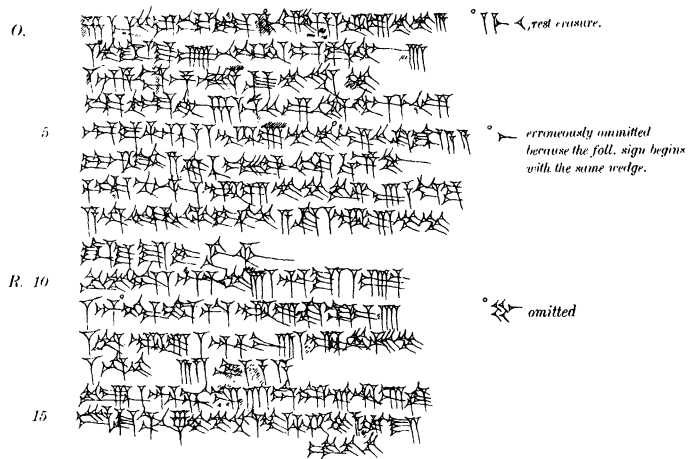
103

0. 

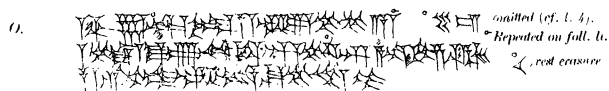
103
Continued

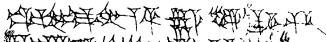
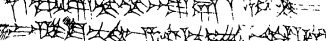
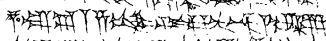



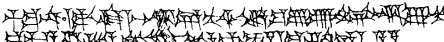
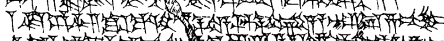


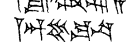



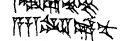



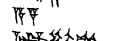
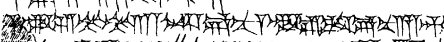
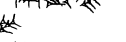


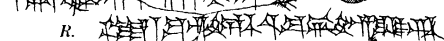

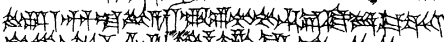

104

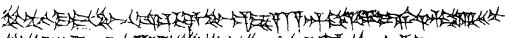


105



- 5  [°] *Ligature for > 11 11*
-  [°] *omitted (cf. 104, 5, note).*
- R. 10  [°] *omitted*
- 15 

0.  [°] *omitted (cf. h. 2)*
-  *U. E.* 
- 5  *L. E.* 
-  *L. E.* 
-  *L. E.* 
- 10  *L. E.* 
- R.  *L. E.* 
-  *L. E.* 
- 15  *R. E.* 
-  *R. E.* 
-  *R. E.* 

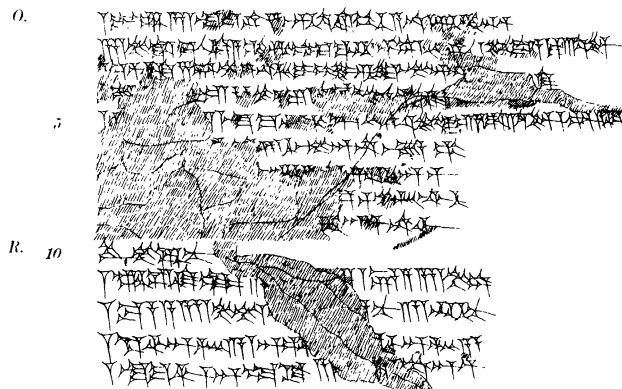
0. 

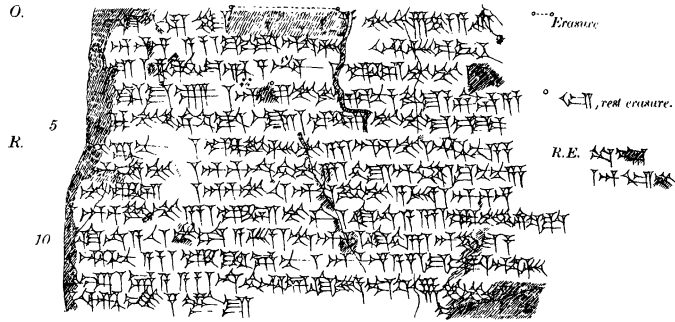
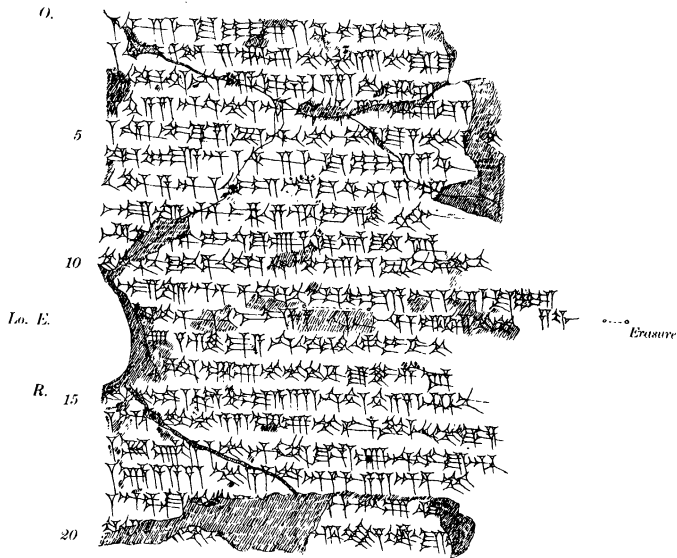
107

Continued

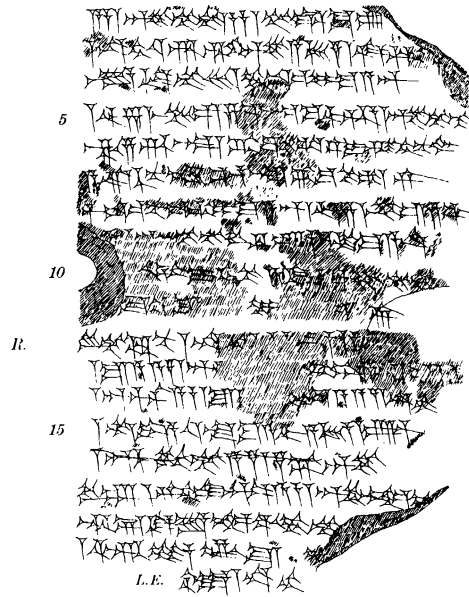


108

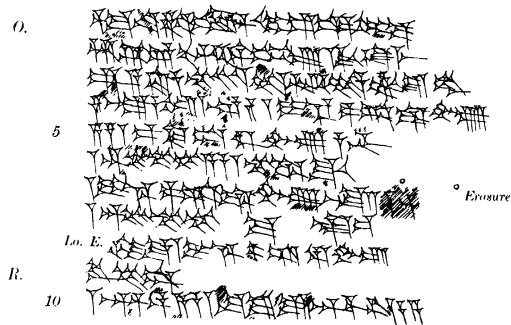


7^a17^a26^a

26"
Continued





28^a



28^a


Continued



°  omitted
 ° Erasure


15


32^a

O. 


° The signs above the li.
 were for insertion here.

5




°  omitted
 + Mistake of scribe


R. 10



° Mistake of scribe.

15

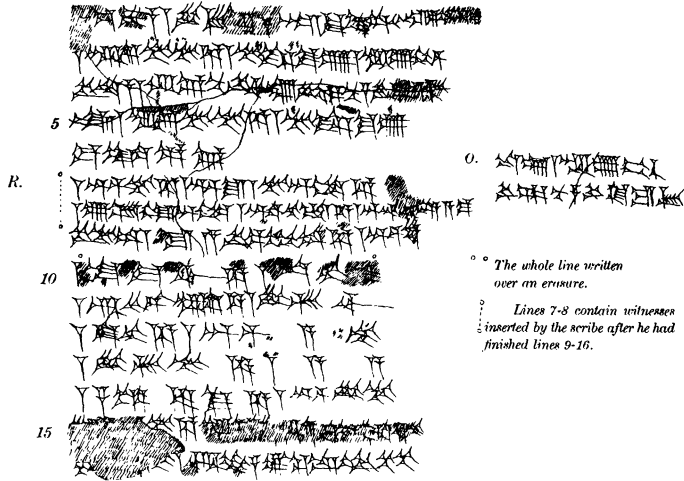


L.o. E. 

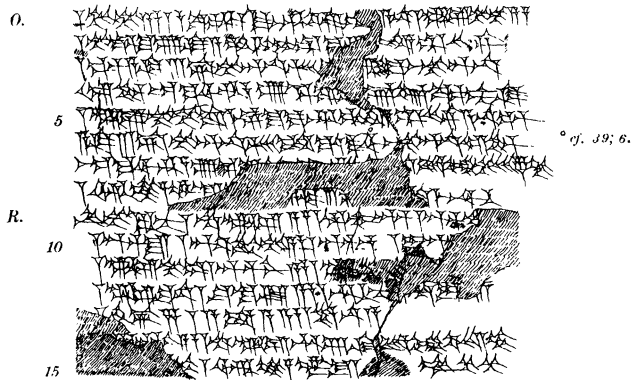
39^a

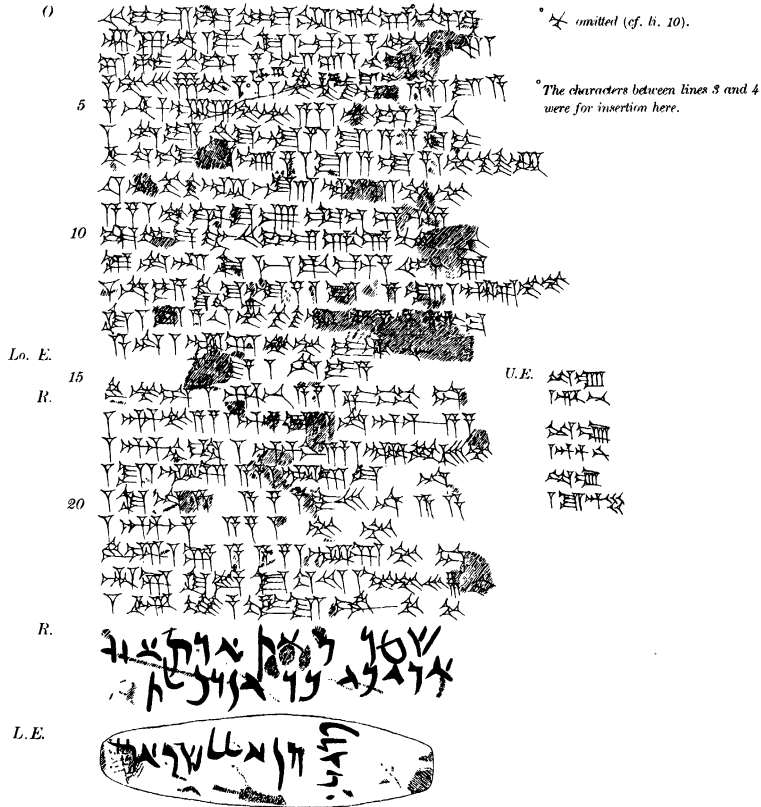
O. 

39^a
Continued






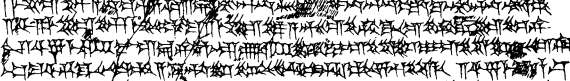
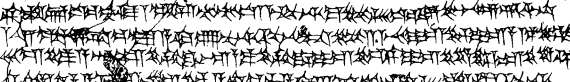
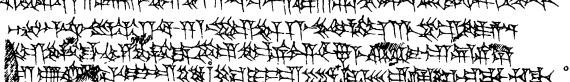
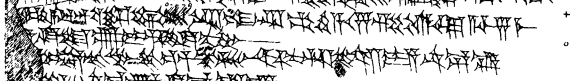
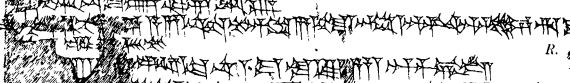
52^a





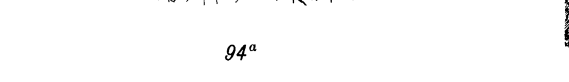
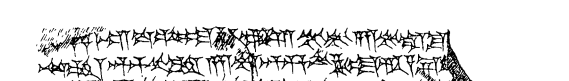





66^a86^a








O.








86^a
Continued








5 
 10 
 15 
 20 
 25 
 30 
 35 
 C.E. 








Lo. E. 
 R. 








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 35^o 








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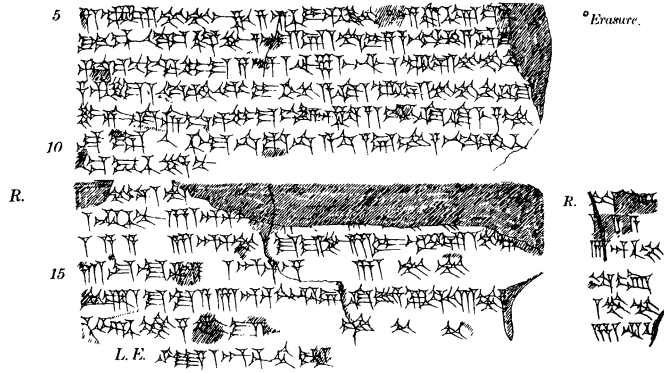
5^o 
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 35^o 

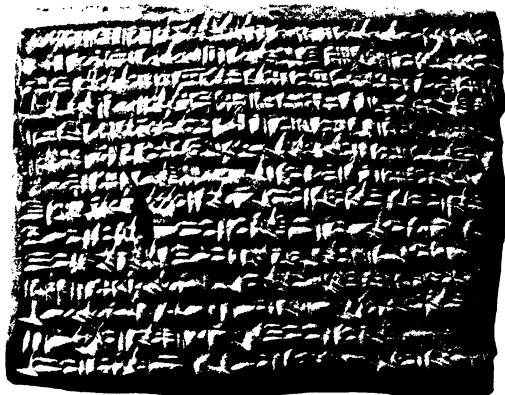
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 35^o 

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 25^o 
 30^o 
 35^o 

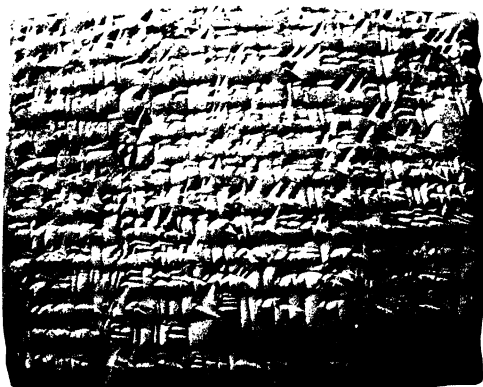
5^o 
 10^o 
 15^o 
 20^o 
 25^o 
 30^o 
 35^o

94^a
Continued





OBVERSE.



REVERSE.

1

THREE-YEAR LEASE OF FIELDS WITH SEEDS AND
FACILITIES FOR IRRIGATION.



OBVERSE.



REVERSE.

2

GUARANTEE THAT AN EMERALD SET IN A GOLD RING
WILL NOT FALL OUT FOR 20 YEARS.



OVERSE.



3

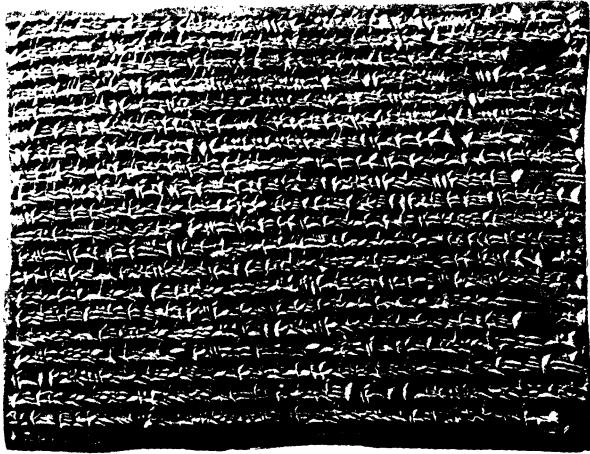
4



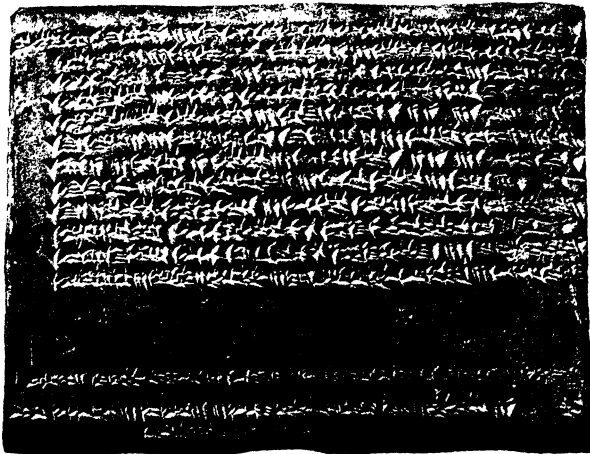
REVERSE.



3. MORTGAGE OF AN ORCHARD AS SECURITY FOR PAYMENT OF DEBT.
4. RECEIPT FOR PARTIAL PAYMENT OF RENT ON FIELD.



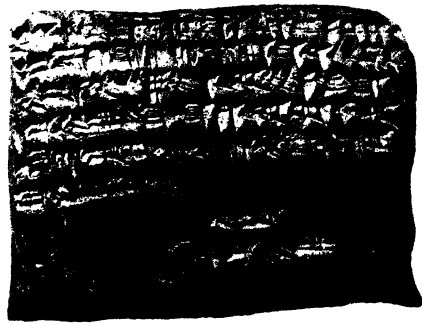
OBVERSE.



REVERSE.

5

SIXTY-YEAR LEASE OF LANDS AND BUILDINGS FROM A PERSIAN.



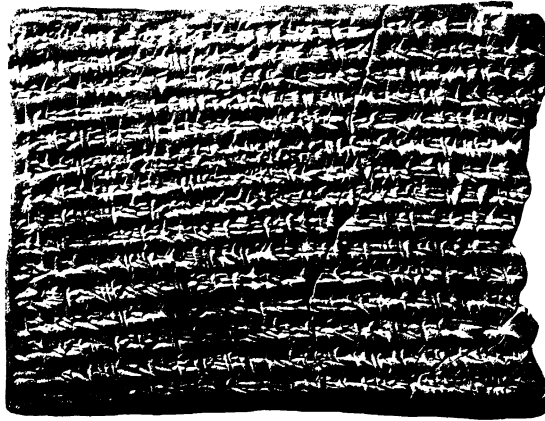
OBVERSE.



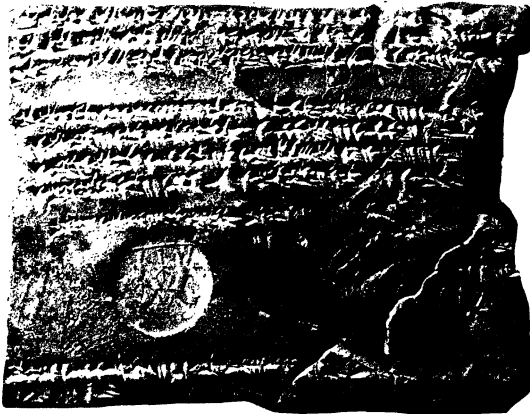
REVERSE.

6

STATEMENT OF CERTAIN TAXES RECEIVED BY A SLAVE
FOR HIS PERSIAN MASTER.



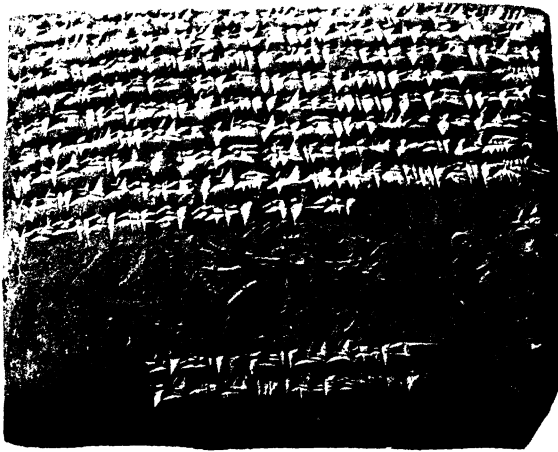
OBVERSE.



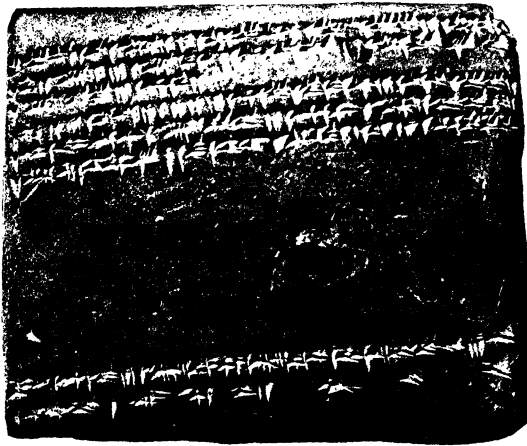
REVERSE.

7

LEASE OF FIELDS AND OTHER PROPERTY BY A SLAVE,
EXPENSES AND PROFITS TO BE SHARED.



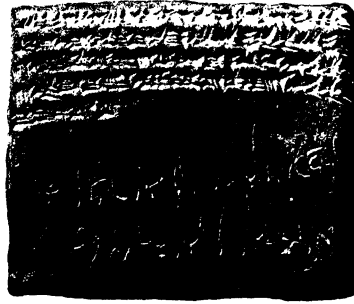
OBVERSE.



REVERSE.

8

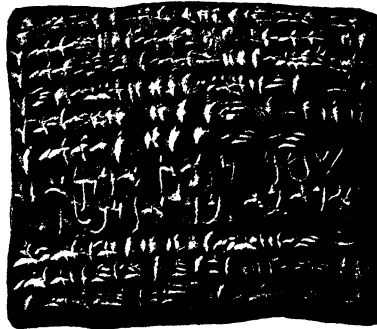
OFFICER'S RECEIPT FOR A YEAR'S TAX ON SEVEN ESTATES.



9

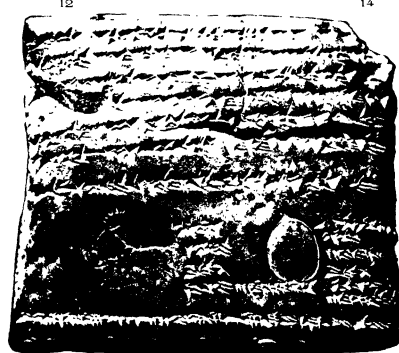
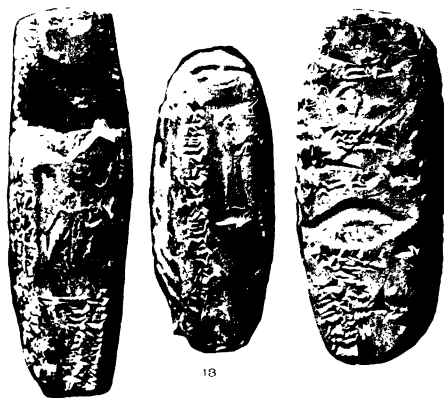


10



11

BABYLONIAN CUNEIFORM TABLETS WITH ARAMAIC DOCKETS.



BAKED CLAY TABLETS WITH SEAL IMPRESSIONS.

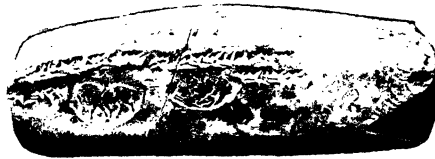


OBVERSE.



REVERSE.

17



18

BAKED CLAY TABLETS WITH SEAL IMPRESSIONS.



19



20



21

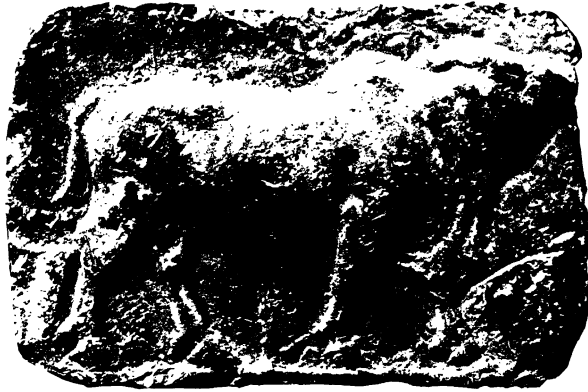
BAKED CLAY TABLETS WITH SEAL IMPRESSIONS.



FIGURINES AND BAS-RELIEFS IN TERRA COTTA.

22. Head in Assyrian Style.

23-26. Different Representations of Bel with his Attributes.



27

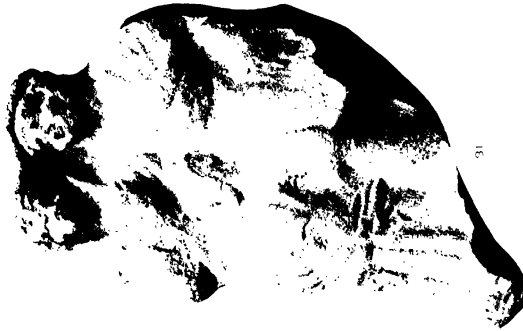


28

BAS-RELIEFS IN TERRA COTTA.

27. HUMPED BULL.

28. WILD HOG.



FIGURINES IN TERRA COTTA.

29. Musicians.

30, 31. Lovers.



FIGURINES IN TERRA COTTA.

32. Elan on the Eagle's Back. 33. Baby Rattle in the Shape of a Chicken.
34. Dog with Puppies.



85

BABYLONIAN SARCOPHAGI IN SITU.
Nippur.



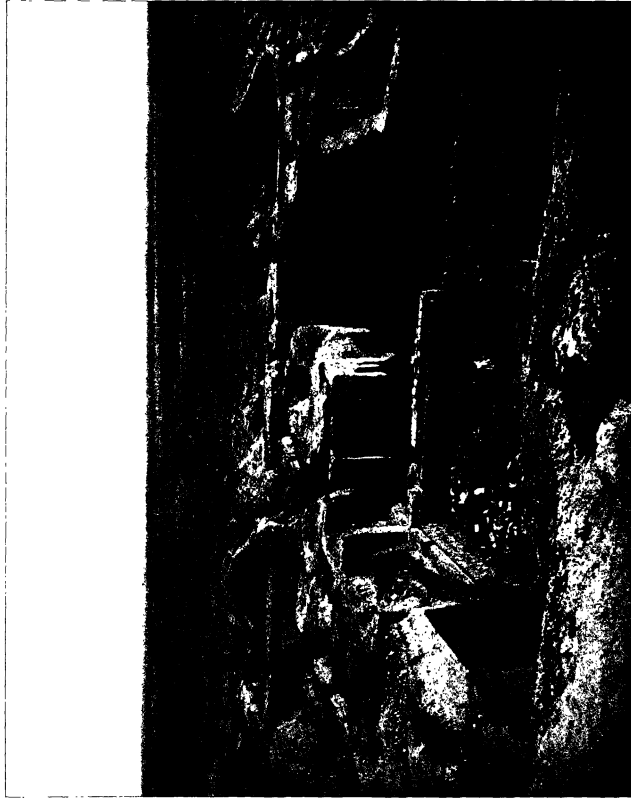
38

BABYLONIAN SARCOPHAGI IN SITU.
Nippur.



87

BABYLONIAN SARCOFAGI IN SITU.
Nippur.



88

EXCAVATIONS IN THE UPPER STRATA OF THE TEMPLE ENCLOSURE,
SOUTH-EAST SIDE.

Nippur.



89

FORTIFICATIONS IN THE LATER TEMPLE ENCLOSURE,
SOUTH-EAST SIDE.

Nippur.

CORRECTIONS AND ADDITIONS.

VOL. IX.

TYPE.

The following typographical errors need correction :

- P. 20, li. 13, insert comma after "note."
- P. 27, li. 9, read *lādahya-Naba* instead of *lādahya-Naba*.
- P. 27, li. 9, read *Nabû-haqabî* instead of *Nabûhaqabî*.
- P. 27, li. 18, read יִיעֵיָה instead of יִיעֵיָה.
- P. 27, li. 20, read נְבוֹת instead of נְבוֹת.
- P. 27, note 1, li. 1, read בְּרִקֹּס instead of בְּרִקֹּס.
- P. 31, note, li. 2, read *a-di-i* instead of *a di-i*.
- P. 31, note, li. 6, read *ka-a-mu* instead of *ka a mu*.
- P. 39, note, li. 3 from end, read *û-mar-raq-qa-am-ma* instead of *û-mar-raq-qa am-ma*.
- P. 42, note, li. 3, read *ummanu* instead of *ummanu*.
- P. 42, note, li. 4, read *zêriû-dash-shu-û-ti-ma* instead of *zêriû-dash-shu-û-ti-ma*.
- P. 44, note, li. 13 (end), read *hshu* instead of *hshu*.
- P. 45, note, li. 2, read *amêla-tû* instead of *amêla tû*.
- P. 45, note, li. 2, read *Umû(-mu)* instead of *Umû (mu)*.
- P. 45, note, line 3, read *shu-âtu* instead of *shu-âtu*.

PLATES.

Owing to the Editor's absence, the following corrections and additions could not be made in the plates without considerable delay in publication :

- Pl. 1, No. 1, lines 4 and 17, add the marginal note "Mistake of the scribe for V" (referring to the sixth cuneiform sign of each line).
- Pl. 6, No. 9, li. 4, to the fourth sign from the end add the marginal note "ma mistake of the scribe for *ku* (read *umma-shi ku*)."
- Pl. 11, No. 17, the numbers 10, 15, 20, are each one line too high.
- Pl. 14, No. 23, li. 14, middle, add the marginal note "the sign *MEŠU* omitted by the scribe after *ni* (read *hshû sha-an nîb*, cf. No. 12 : 5. 8)."
- Pl. 18, No. 29, read li. 30 instead of li. 50.
- Pl. 18, No. 30, li. 11, end, read *lu-ki-il* instead of *lîk-ki il*.
- Pl. 24, No. 39, li. 5, end, read *IVku* instead of *IIIku*.
- Pl. 29, No. 46, li. 11, place a small circle over *ki* in the cuneiform text and a comma after *di* in the marginal note.
- Pl. 43, No. 71, li. 4, end, read *m.d.Bûl(=L)-nâdûin shumu* instead of *mBu-nâdûin shumu* (cf. Pl. VIII, No. 9, li. 4).
- Pl. 53, No. 88, li. 4, to the third sign from the end add the marginal note "one perpendicular wedge omitted by the scribe (read *ishtûnûl(-it)*)."
- Pl. 62, No. 104, li. 10, end, add the marginal note "*aplu sha* omitted by the scribe."
- Pl. 70, No. 66, li. 9, place a small circle after *û*, adding the marginal note "ma omitted by the scribe (read *ma-hûr*)."
- Pl. 71, No. 86, lines 14 and 21, place a small circle after 2700, adding the marginal note "gur omitted by the scribe."

